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CLASSICAL TEXTS
FROM
PAPYRI IN THE BRITISH MUSEUM

INCLUDING THE NEWLY DISCOVERED POEMS OF
HERODAS

EDITED BY

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WITH AUTOTYPE FACSIMILES OF MSS

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P R E F A C E

IN this volume are contained the texts, or collations of the texts, of all the papyrus MSS. of literary works in the possession of the British Museum, with the exception of those which have already been given to the world. The texts hitherto published are the following: (1) Fragments of a Psalter (Papyrus XXXVII), edited by Prof. C. Tischendorf in *Monumenta Sacra Inedita*, nova collectio, vol. I (1855): (2) the Funeral Oration of Hyperides (Pap. XCVIII), edited by the Rev. Churchill Babington (1858): (3) the Oration of Hyperides against Demosthenes (Pap. CVIII), edited by the Rev. Churchill Babington (1850): (4) the Orations of Hyperides for Lycophron and Euxenippus (Papp. CVIII and CXV), edited by the Rev. Churchill Babington (1853): (5) Homer, Iliad XVIII (Pap. CVII), edited by Mr. E. Maunde Thompson and Mr. G. F. Warner in the *Catalogue of Ancient MSS. in the British Museum*, part i (1881), used by La Roche (*Homeri Ilias*, 1873-76) and Mr. W. Leaf (*The Iliad*, 1886-88): (6) Homer, Iliad XXIV (Pap. CXIV), described in the *Catalogue of Ancient MSS.*, collated by Sir G. Cornwall Lewis in the *Philological Museum* (Cambridge, 1832), and used by La Roche and Mr. Leaf: (7) Aristotle on the Constitution of Athens, published by the Museum in the present year.

The volume now issued contains the texts of three MSS. of classical works which have hitherto been unknown, and collations of seven MSS. of works already extant. The former include seven

poems, more or less complete, of the iambographer Herodas (Pap. CXXXV), a fragment of a speech which may apparently be attributed to Hyperides (Pap. CXXXIV), and part of a short grammatical treatise bearing the name of Tryphon (Pap. CXXXVI *verso*). The collations are of MSS. of the third epistle of Demosthenes (Pap. CXXXIII), the oration of Isocrates *De Pace* (Pap. CXXXII), and five MSS. of portions of the Iliad (Papp. CXXXVI *recto*, CXXVII–CXXIX, and CXXXVI *verso*).

The transcripts and collations, together with the introductions and notes, have been prepared by Mr. F. G. Kenyon, Assistant in this Department. The transcripts have been again collated with the originals by Mr. G. F. Warner, Assistant Keeper of MSS., and the sheets have also been read by Mr. Warner and by myself.

The Rev. W. G. Rutherford, LL.D., Head Master of Westminster School, J. E. Sandys, Esq., Litt.D., of St. John's College, Cambridge, the Rev. E. L. Hicks, M.A., and Professor R. C. Jebb, Litt.D., D.C.L., LL.D., of Trinity College, Cambridge, kindly undertook to assist in the revision of the volume, and their help is acknowledged in the introductions to the several sections which were submitted to them.

Autotype facsimiles are given of a portion of each MS. described in this volume, with two unimportant exceptions. These in all cases represent the actual size of the originals.

EDWARD SCOTT,
KEEPER OF MSS.

BRITISH MUSEUM,
7th July, 1891.

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HPΩΔΟΥ ΜΙΜΙΑΜΒΟΙ.

PAPYRUS CXXXV.

IT is not often that a literary discovery can restore to us, not merely a work or an author hitherto practically unknown, but a species of ancient literature of which no complete specimen has been extant within modern times. The text, however, which is here published, though not itself of first-class literary value, possesses this distinction ; and it also serves to reinforce the growing hopes of a considerable extension of the field of known classical literature. Half a century ago scholars might reasonably have despaired of ever adding materially to the number of works of Greek authors already in their hands, and have resigned themselves to knowing the rest only in fragments and isolated quotations. The discoveries of recent years in Egypt have gone far to open up a brighter prospect, and to raise expectations which, it is much to be hoped, will not be disappointed. Hyperides has come back from the dead to join Demosthenes and his brother orators ; and it cannot be necessary to do more than allude to the increase of our historical knowledge from the re-appearance of the treatise on the *Ἀθηναίων Πολιτεία*, whether it be from the hand of Aristotle himself, as the ancient world does not seem to have doubted, or, as some modern scholars believe, from that of a pupil working under the master's direction. The present discovery has no claim to an importance equal to this. It contains the work of an obscure and seldom-quoted author, and though it presents many points of interest, it cannot be said to be of high literary merit. Yet its very obscurity is perhaps a hopeful sign of what may be looked for in the future ; for if a work so little mentioned in ancient times, and therefore presumably so little copied, has returned to light, is there not still better reason to hope that time may restore to us some of the greater and more popular writers, whom we have hitherto looked upon as lost, it may be Cratinus or Menander or Diphilus, or (the highest hope alike of scholars and lovers of literature) even Sappho herself?

The work here published, however, from one of the papyrus MSS. which have reached the Museum of recent years, has a special interest as a representative of a class of poetry of which we have known nothing hitherto except the most inconsiderable fragments. The λαμβογράφοι of Greece, with the partial exception of Archilochus, are nothing to us but names. We have indeed several fragments of Hipponax, but none of any length or importance; and for the rest, who knows anything substantial of the others whose names occur in the collections of these *disiecta membra poetarum*—Ananius, Aeschrius of Samos, Phoenix of Colophon, Parmenon of Byzantium, Herodas, Charinus, and many more? Yet they once had a reputation of their own, and were read with pleasure some centuries after they had ceased to write. Of one of them, in conjunction with a poet better known in another class of literature, Pliny speaks thus, in complimenting one of his friends upon his verses (Ep. iv. 3): ‘ita certe sum affectus ipse cum graeca epigrammata tua, cum iambos proxime legerem. Quantum ibi humanitatis, venustatis! quam dulcia illa, quam antiqua, quam arguta, quam recta! Callimachum me vel Herodem, vel si quid melius, tenere credebam.’ We may, therefore, be satisfied that in the re-appearance of a part of the works of this same Herodas we have a good representative of the class of literature to which he belongs; and as Professor Mahaffy (*History of Greek Literature*, I. 195) finds even his fragments interesting, of which there are only nine extant, averaging two lines apiece, some persons at any rate should be gratified at the chance of testing this sample in a somewhat larger bulk.

Of Herodas himself practically nothing is known beyond what can be gathered from his writings. Even the correct spelling of his name is doubtful. Stobaeus, to whom we owe most of his fragments, varies between Herodas and Herodes; Pliny and Zenobius call him Herodes; Athenaeus, Herondas; and the presumption is rather in favour of a Doric termination having been sometimes altered into an Attic than *vice versa*. As to his date, it used to be supposed that he was a contemporary of Hipponax (6th cent. B.C.) on the strength of a supposed reference to him in one of the fragments of the latter (frag. 75 in Bergk’s *Poetae Lyrici Graeci*); but this has been shown to be due merely to a corruption of the text. Bergk identified him with the Syracusan Herodas mentioned in Xen. *Hell.* III. 4. 1, but there is no evidence to support this view. Bernhardt (*Grundriss der griech. Litteratur*, vol. II. 382, 383) makes him a contemporary of Callimachus, on the strength of the passage of Pliny quoted above. Schneidewin (*Rheinisches Museum*, Neue Folge, V. 292–4) suspects him to have lived later still, though without giving much ground for his suspicion.

On the whole, then, we are left to decide the question on the evidence afforded by the poems themselves. Here the materials are not large. In I. 30 there is a passage containing an allusion to a king of Egypt, which, if written 'up to date' as a sketch of contemporary life, could hardly have been composed later than 51 B.C., and may go back as far as the 3rd century B.C. (The references in the same passage to the Museum and the θεῶν ἀδελφῶν τέμενος show that it cannot have been written before the last years of the reign of Ptolemy Philadelphus [285-247 B.C.] at earliest.) On the other hand, in III. 24-26 there is a passage which appears at first sight to require a considerably later date. A father, in attempting to educate his very refractory son, is said γραμματίζειν Μάρωνα αὐτῷ, and this one would certainly be naturally disposed to regard as a reference to Virgil. The context seems to imply that the name was a familiar one, and one which would naturally occur in a boy's education,—conditions which do not seem to be fulfilled by the Maron mentioned in Homer (*Od.* IX. 197) or Euripides (*Cyclops*, 141, 412, &c.). On the other hand, it is quite possible that there is some allusion which would have been plain at the time, but to which we have lost the key. To give point to the passage it is necessary that the boy should be understood to transmute a well-known name into one which was obscure, or, possibly, unpleasantly notorious; and these conditions may be satisfied in many ways not now intelligible to us, especially since (as Mr. E. L. Hicks has been kind enough to point out) the name Maron was not uncommon as a proper name in the neighbourhood to which Herodas probably belonged. If the reference is to Virgil, the date of the poems cannot be earlier than the end of the 1st century B.C., and even so the passage would be a remarkable addition to the evidence of the immediateness with which Virgil became a classic. In this case the earlier date indicated by the reference to the king of Egypt cannot be rigidly insisted on, as the scene may dramatically be thrown back to a date anterior to that at which the poet was writing; but it does not seem in accordance with the general character of these poems to suppose that he introduces details which would not at least be within the recent experience of his readers. Moreover, with the exception of the single passage III. 24-26, there is nothing in the poems to suggest the Roman period, while there is much (especially in I. 26-35) to suggest the 2nd or latter portion of the 3rd century B.C. It would be rash to dogmatise on the subject when further investigation may produce more decisive evidence; but at present it appears probable that the date of the poet will be fixed nearer the reign of Euergetes than that of Augustus.

The locality of Herodas has been at least as doubtful as his date, but the indications furnished by the poems are less conflicting. The dramatic scene of the second poem is Cos (II. 95), and consequently the law of *Χαιρώνδης* quoted in that poem (II. 48) cannot be referred to the Sicilian and Italian legislator *Χαιρώνδας*. The fourth poem contains a description of a temple of Asclepius, and, as Cos was one of the chief centres of the worship of that deity, this accords well enough with the evidence afforded by the second poem, though the mention of Cos along with Tricca and Epidaurus in the opening invocation (ll. 1, 2) may be held to be against this view. On the other hand, in the fifth poem the word *ζήτρειον* occurs for a slaves' prison, a name which is stated in the *Etymologicum Magnum* to have been employed in Chios and Achaia (*παρὰ Χίοις καὶ Ἀχαιοῖς*). In VI. 58 Chios and Erythrae are mentioned, apparently as neighbouring places; in III. 51 there is an allusion to Delos; and in II. 57-59 to Bricindera (in Rhodes), Abdera, and Phaselis. Further, in III. 45 a coin (*ἡμαιθον*) is named which is stated by Hesychius to have been in use at Cyzicus (though his words do not restrict it to that place); and in VII. 86 the Cyzicene month Taureon is mentioned, together with an apparent reference to the town of Artacé, which adjoined Cyzicus (ll. 87, 92). All these allusions seem to point to the eastern side of the Aegean as the home of Herodas. Nor is the dialect in which the poems are written inconsistent with this view. The prevailing dialect is Ionic, but that is the traditional language of the iambographers, and affords no safe ground for argument. On the other hand the occasional Doricisms, which led Schneidewin (*l.c.*) and others to assign Herodas to one of the Doric cities of Italy or Sicily, are equally well accounted for by supposing him to have been a native of Cos. These Doricisms include the name Herodas or Herondas itself, and forms such as *λωβῆται* (in frag. 1), *δρη*, *δρης*, *γλᾶσσα*, which occur in the poems (*τῷ* in frag. 2, and *κῆν* in frag. 4, which are referred to by Schneidewin, disappear from the correct text of those passages); and these are not inconsistent with what is known of the dialect of Cos¹. It is not, of course, necessary to suppose that the whole life of Herodas was passed in the neighbourhood of Cos or Chios or Cyzicus, and it is highly probable that a writer of any note would sooner or later be attracted to one or other of the great literary centres of the day, such as Alexandria or even Rome; but he might continue to lay the scene of his dramatic idylls in the regions with which he was best acquainted. It is possible that further study of the allusions, proper names, and vocabulary of the poems may lead to some more certain knowledge on this subject; but

¹ For this statement the editor is indebted to Mr. W. R. Paton.

meanwhile it must be left with this provisional conclusion, which would make Herodas a follower in the footsteps of Theocritus.

The character of the work of Herodas differs considerably from that of the earlier iambographers. With Archilochus and Hipponax the iambic was essentially 'famosus.' It was the instrument with which the 'genus irritabile' particularly delighted to assail their enemies, and, as both the writers just named were not a little irritable, the iambic, and notably the scazon iambic to which Hipponax was especially addicted, acquired an evil reputation. From these associations the verse of Herodas has entirely freed itself. The metre is the same, the scazon or choliambic, but there is no personal element in the matter of the poetry. On the other hand, Bernhardt's belief that it was mainly of a gnomic description is not borne out by the facts. It consists of short dialogues in verse, representing passages of ordinary life, and intended to be bright, lively, and amusing. There is little or no element of satire about them, but they are not unlike some of the Latin poems which pass under that name. They have not enough real poetry to be called idylls, but the 15th idyll of Theocritus is written in much the same manner, though by a greater master. In prose the dialogues of Lucian afford a parallel to them, though not those in which divinities or historical personages take a part, as the characters of Herodas are the ordinary individuals of every-day life. They do not claim a high rank in the realm of literature, but they are bright and readable, and not without life and vigour. Moreover, they embody valuable details of domestic life and custom, and one of the most interesting describes the visit of some worshippers to a temple of Asclepius, and recounts the marvels of art which they saw within its walls. For the rest, they are not so long but that readers may find out for themselves without difficulty whether or not they are amusing.

As to the original extent of Herodas' work, nothing is known beyond what can be gathered from the present MS. and the few extant fragments. There are only nine known quotations from his writings (besides one which is not in choliambics, but in dimeter iambics), and of these five occur in the poems here preserved; and it is by means of these that the author has been identified, as his name is not given in the MS. The MS. contains seven poems and the titles of two more; while two additional titles (Συνεργαζόμεναι and Μολπεινός) are recorded by Athenaeus and Stobaeus respectively (fragg. 5 and 7). In order to bring the whole extant work of Herodas together, the text of the fragments which do not occur in this MS. is given in an appendix. It may be noticed that a quotation which is assigned by Eustathius to Hipponax is found in one of the

poems of Herodas here given (V. 74, 75) ; but whether Eustathius is wrong or Herodas is using a quotation from the older poet, cannot be determined.

Before giving a short summary of the contents of these poems, with the view of illustrating their general character, it is right to describe the MS. in which they are preserved. It has been divided, for purposes of mounting, since it came into the possession of the Museum; but previous to this division it consisted of a single long roll of papyrus, measuring 14 ft. 6 in. in length and 5 inches in height. For the most part, the papyrus is sound, and the writing clear and in good condition; but in many places, especially towards the end, it has been considerably eaten by worms, and in others the writing has been rubbed, which causes the text of some of the poems to be seriously mutilated. A blank space to the left of the first column of writing indicates that we have the beginning of the roll, and the papyrus is continuous so far as it goes. Its end, however, is unfortunately wanting, and we cannot tell for certain what its original extent may have been. Some small detached fragments of the missing portion are in existence, including the title of one additional poem, besides that of which the first three lines are contained at the end of the continuous portion of the MS. The MS. contains 41 columns of writing, apart from the detached fragments. Each column consists of from 15 to 19 lines, 18 being the most common number. The writing is a small, clear, but not ornamental uncial. There are several corrections by the original scribe, a few in a different hand, and accents and what are apparently marks of quantity are occasionally added in the original hand. Changes of speakers are sometimes, but not always, indicated by a horizontal stroke between the beginnings of the lines. No abbreviations are employed. In the existing paucity of dated materials for early palaeography, it is impossible to assign a date with any certainty to a hand which is unlike any previously known; but the general cast of the hand appears to be comparatively late, and it may be provisionally assigned to the 2nd or 3rd century. It should perhaps be noticed that a portion of one column (col. 41) of this MS. was seen by Prof. Sayce in Egypt, before it came into the possession of the Museum, and the text of it was communicated in a letter to the *Academy* of Oct. 11, 1890. Prof. Sayce states that he was informed that the fragment which was shown to him was found with the mummy of a person who died in the year 13 B.C.; but, even putting palaeographical considerations aside, there is the strongest reason to doubt the accuracy of this statement. If the allusion in III. 24 is really to Virgil, it is impossible that a MS. of a poem containing such an allusion can have been buried by

13 B.C. ; but even apart from that it is tolerably certain that Prof. Sayce was misinformed.

The seven tolerably complete poems preserved in the MS. contain from 85 to 129 lines apiece. A short indication of their contents may be useful. The title of the first is 'The Matchmaker or the Go-between,' and the subject of it is the visit of an elderly woman to a young wife, whose husband has been long absent on a voyage to Egypt. It begins with the excitement attendant on the appearance of a guest, and the greeting which Gullis, the visitor, receives on her arrival. Her hostess, whose name is Metriché, reproaches her for not having been near her for months ; to which her visitor replies that she lives such a long way off, and, besides, the mud in the streets is nearly up to one's thighs, and she is getting old. After this she at once breaks out into the main object of her call, which is to condole effusively with her friend on the unfeeling conduct of the latter's husband, Mandris, who has been away on his expedition to Egypt for ten months, and has never so much as sent a line to say what he is doing. No doubt Egypt is a most attractive place. Everything that one can want is found there—wealth, philosophy, a great museum, wine, and, as she is careful to add for the better consolation of the deserted wife, women, who might rival in beauty the three goddesses who contended before Paris. At this interesting point the MS. becomes badly mutilated, and we can only gather that Gullis is advising her friend to cheer up and not to 'moor her ship with one anchor alone.' After this recommendation she passes by a natural transition to praise the excellent merits of a gentleman of the name of Gullos or Grullos. It appears that he is a distinguished athlete ; he won five events at the Pythian games as a boy, two as a youth at the Isthmus, and since he became a man he has taken two more prizes as a boxer. In spite, however, of all her solicitations and protestations of the passionate admiration which is disturbing the peace of mind of this desirable young man, the younger woman flatly refuses her suggestions, telling her that she would not have listened to any other person so long ; and with another mutilated passage, of which the drift is not clear, the poem concludes.

The second piece bears the title of *Πορνοβοσκός*, or the Pandar ; and it consists of a spirited speech by a member of the unsavoury profession indicated, in support of an action for assault which he is bringing against a man of superior position named Thales. It appears that the latter has violently forced his way into the prosecutor's house and abstracted one of its inmates ; and the speaker begins by emphasising the point that the jury must not be influenced by the

different social status of the two parties. If one man, just because he is a rich merchant and wears a good coat, may assault and plunder another whose clothes are ragged and whose boots are out at heel, then the boasted liberty of the subject is a snare and a delusion. And what is this Thales after all? Not a real citizen, but a mere Phrygian who has changed his name; and it is he that has thus thrown to the winds all respect for constituted law and authority. The law of Chaerondes on the subject of assault is then read, at the request of the prosecutor; and he then proceeds to abuse the defendant's character, in accordance with the best Athenian precedents, though not with equal length or scurrility. He next calls as witness one of the girls living in his house, to give evidence as to the injuries which she suffered by the defendant's violence. He fairly and freely confesses the lowness of his own origin and calling, but offers, if necessary, to submit himself to the torture in proof of his accusations. Finally in a rhetorical peroration he reminds the jury that in his humble person they are trying the cause of all the aliens resident in the city of Cos, and bids them remember the treatment which strangers in early times, such as Heracles and Asclepius, had received at their hands, and to judge righteous judgment, reflecting that, after all, according to the proverb, a Phrygian is one of those articles which 'the more you beat them, the better they be.'

The third poem is entitled 'The Schoolmaster.' A mother appears before the schoolmaster Lampriscus, haling her reluctant son with her, and entreating the pedagogue to flog him within an inch of his life. Her son is the terror of her life. He has nearly ruined her by playing pitch-and-toss. He associates with all the lowest characters of the town. As for learning, he will learn nothing; if his father sets him the name of Maron to spell, he must needs turn it into Simon. Anything that his parents with great difficulty teach him simply runs through him as through a sieve. If they scold him a little more than usual, he either disappears for days from the house, or else he frightens them by climbing on to the roof of the house and making faces at them from this perch like a monkey; in this way the tiles on the whole building get broken, and they are obliged to pay for all repairs. In fact, he has entirely got beyond the control of his parents. In this strait his mother implores the help of the schoolmaster to reduce him to order. Lampriscus rises to the occasion, and his methods are summary. He calls for his instruments of correction, which, being made of cow-hide, are calculated to be drastic in their operation. So, at least, the victim appears to think, and the rest of the scene consists of howls and entreaties and promises to be good, interspersed with hortatory remarks

from the schoolmaster, while the mother encourages the latter to persevere in his correction, until finally the wretched youth is considered to have enough, though the intention is expressed of keeping him close prisoner for some time X to come.

The title of the fourth poem may be rendered as 'A Visit to Asclepius.' It is not, however, a visit to the god in person, but to his temple, in order to make an offering and do worship there. The visitors are women, and the poem opens with an invocation addressed to Asclepius and to Apollo and Coronis, his parents, to four of his daughters and his sons, Podalirius and Machaon, and other associated deities. The offering is a cock, and the worshippers pray for the favour of the god in return. Business being thus over, the visitors proceed to enjoy themselves by inspecting the various treasures of the temple. The mention of these treasures should be of considerable interest to the students of ancient art, and possibly some of the objects enumerated may eventually be identified. One object, presumably a relief, is mentioned which was the work of the sons of Praxiteles, Timarchus and Cephisodotus. The subject of another which attracted the visitors' admiration is described as a girl looking at an apple which she is longing to get hold of—a representation which is known in reproductions on vases, but of which the original author has not been identified¹. A third is a vulpanser (χηνάλωπηξ) being strangled by a boy, and this is known to have been the subject of a work by the sculptor Boethus, which is mentioned by Pliny (*N. H.* XXXIV. 19). Among others that are mentioned is a nude boy, so life-like that one of the visitors expects to leave a scar on his flesh if she scratches it. After this they are shown a painting of an ox being led, probably to sacrifice, amid a group of people, looking so formidable as almost to elicit a scream from the spectators, which is easily accounted for when they are told that it is a genuine work of Apelles.

¹ Mr. A. S. Murray has contributed a note on this passage, stating that a girl looking up at an apple on a tree, and stretching up her hands towards it, as implied in these lines, may be seen on a vase of the painter Assteas (Miller, *Gal. Mythol.*, pl. 114). She is there a central figure in a scene of the Garden of the Hesperides. Round the tree is coiled a serpent; and if we can suppose that this was also the case with the group described by Herodas the appropriateness of it as a dedication to Ascle-

pius would be complete. Assteas was a painter of Southern Italy, a locality which suits one of the suggested homes of Herodas, and it is possible that the temple of Asclepius in which the group stood was that at Tarentum; though this is not consistent with the other evidence as to the locality of the poet. There is also a vase painted by Sotades, containing a similar group; but as the vase is broken it is uncertain whether there was a serpent coiled round the tree in this case also.

At this point it is announced that the sacrifice has been satisfactorily accomplished, and that no worshipper has ever gratified the god more thoroughly than they have; and a combined invocation of the god follows, after which the visitors go on their way rejoicing. It is unfortunate that there does not seem to be sufficient evidence to identify with any certainty the temple of Asclepius which is here described. Pliny does not state the locality of the work by Boethus mentioned above; and though it is known that the same sculptor executed a statue of Asclepius (*Anth. Pal.* ed. Jacobs, App. II. 777), which may have been for the same temple, it is not known where it was placed. It is possible, however, that further research may lead to an identification.

The fifth poem presents a scene of a very different kind. It is entitled 'A Jealous Woman,' and it opens with a picture of the heroine vehemently assailing a favourite slave for having paid attentions to another lady. He begins by protesting indignantly, but his mistress, exclaiming, 'What a tongue you have got in your head, to be sure,' calls for a stalwart slave and bids him bind the offender. The slave hesitates, and the victim begs for mercy, confessing his fault; but the enraged mistress will listen to no excuses, and tied up he is, and the slave is instructed to carry him off to the place where slaves were punished, and to request the officer there to let him have a thousand strokes on his back and the same on his stomach. The unhappy man protests against this as a somewhat excessive punishment for an unproved offence, upon which she retorts his own words of confession to him, which he explains away as having been only due to a dread of contradicting her. This, however, fails to conciliate her, and the slave is despatched with his unhappy comrade, the instructions as to the punishment being emphatically repeated. But hardly have they gone when the woman changes her mind and hurriedly orders them back. She thinks it will be a still better punishment to have the criminal branded on the face, as a sign to all the world. But here her female friends interfere, and, after much protestation on the one side and persuasion on the other, she consents to let him off this time with a caution; and the unfortunate man is once more restored to such liberty as may be supposed to have been possible to an unprotected male under the government of such a mistress.

Of the two remaining poems very little account can be given, as both are much disfigured by mutilations. The first of these, the sixth of the whole collection, has a title which may be rendered 'The Affectionate Friends, or A Confidential Conversation' (Φιλιάζουσαι ἢ Ἰδιάζουσαι), and contains the conversation of two women, in which, after some mutual complaints of the

iniquities of servants, the visitor questions her friend with much importunity concerning some much-admired article of apparel (the exact nature of which is not clear), the work of a certain cobbler or leather-worker, with whom the hostess, Metro, is acquainted. The seventh poem is entitled (according to an almost certain restoration of the mutilated title) 'The Cobbler,' and is a continuation of the subject of the last, describing a visit of the same ladies to the shop of the shoemaker there mentioned. The text is, unfortunately, hopelessly mutilated throughout, and almost the only passage which remains intact is one containing a catalogue of various kinds of ladies' boots, which may be compared with that given by Pollux (VII. 85-94). The titles of two more poems are to be found in the MS., one, 'The Dream,' at the end of the continuous portion of the papyrus, the other, 'Ladies at Breakfast' or 'After a Fast' (Ἀπονησιζόμεναι), among the detached fragments.

There are many difficulties connected with the interpretation of the poems which can only be cleared up by prolonged study and inquiry. The language is often unfamiliar, many words occurring which are unknown to the lexicons, with others which have hitherto been known only in Hesychius and similar compilations. Besides these, there are many obvious corruptions which may safely be attributed to the scribes of this or earlier manuscripts, and many places in which it must be uncertain whether we have copyists' errors or intentional colloquialisms. In addition to the use of the Ionic dialect, in the present MS. ι is almost invariably substituted for ε. This may be due to the MS. having been written in Egypt, as this characteristic is not uncommon in papyrus MSS., but it is here more universal than is usually the case, and sometimes where ε has been originally written the ι has been struck out. The present edition makes no claim to present a critical study of the text. To have done so would have necessitated a long delay in publishing it, and it has seemed better to put the scholars of the world in possession of the material at once, whereby many heads may be engaged on the necessary work of revision and interpretation. The text has therefore been printed as it stands in the MS. without emendation. In order, however, not to put needless difficulties in the way of reading the poems as they stand at present, the words have been separated from one another; but this is with a full consciousness of the fact that in the more unintelligible portions of the text they will sometimes be found to have been divided wrongly. The dots which mark lacunas represent, as nearly as may be, the number of letters that appear to be lost. Lacunas have only been filled up when the supplement appeared simple and obvious, or when a fairly certain conjecture would complete

the sense of an otherwise perfect passage. The notes have been generally confined to what is necessary to explain the condition and readings of the MS. In the present unsettled state of the text it seems premature to compile an *index verborum*.

Dr. W. G. Rutherford has most kindly read through the proofs of the poems, and many corrections and improvements are due to him. He has also made many suggestions for the reconstruction of the text, a few of which are quoted in the notes; but it would be departing too far from the plan of this edition to incorporate all of them in the text, and it is moreover fairer that his work in this direction should appear independently and accompanied by his own explanations. Mr. E. L. Hicks has also contributed much to the elucidation of the poems,—more than can be acknowledged in each individual instance; and some additional corrections are due to the kindness of Professor R. C. Jebb.

The previously extant fragments of Herodas will be found in Meineke's *Ceterorum Poetarum Choliambi*, appended to Lachmann's *Babrius* (Berlin, 1845), pp. 148–152, and in the third edition of Bergk's *Poetae Lyrici Graeci*, pp. 794–7; and it is from these sources that they have been transferred to the appendix which, as already mentioned, follows the text of the poems.

The autotype represents columns 22 and 23 of the MS., poem IV. ll. 53–89.

I.

- COL. 1. Προκυκλι[s] η μαστροπος
 θ.....α αρασσι την θυρην τις ουκ οφι
 παρ ημεων εξ αγροικιης ηκι
 τ..... θυρην εσωδε· τις συ δειμαινις
 ασσον προσελθιν ην ιδου παριμι ασσον
 5 τις δ ει συ· Γυλλίς η Φιλαιν[ι]ου μητηρ
 αγγελιον ενδον Μητρίχηι παρουσαν με
 καλι τις εστιν Γυλλις αμμια Γυλλις
 στρεψον τι δουλη· τις σε μοιρ επεισ ελθιν
 Γυλλις προς ημεας τι συ θε.....ς ανθρωπους
 10 ηδη γαρ εισι πεντε κου δοκε[ω μηνες]
 εξ ου σε Γυλλις ουδ οναρ μα τα[s] Μοιρας
 προς την θυρην ελθουσαν ιδε τις ταυτην
 μακρην αποικεω τεκνον εν δε ταις λαυραις
 ο πηλος αχρις ιγνυων προσεστηκεν
 15 εγω δε δραινω μ[υς] οσον το γαρ γηρας
 COL. 2. [ημεα]ς καθελκει χη σκιη παρεστηκεν
ε και μη του χρονου καταψευδου
 γαρ Γυλλι χητερους αγχιν
 σιλ[λ]αι[ν]ε ταυτα τηις νεωτερηις υμῶν

1. *θυρην*: corrected from *θυραν*.
 2. *αγροικιης*: corrected from *αποικιης*. Cf. the reading *ἀποίκων* for *ἀγροίκων* in the Berlin fragment of Aristotle's *Ἀθηναίων Πολιτεία*, ch. 13.
 3. τ...: or perhaps π...
εσωδε: the second letter is doubtful.
 4. ην: it is uncertain whether a letter is written between this word and the end of *προσελθιν*.
 5. At the end of the line, in smaller characters, are the letters *ιδος*, perhaps intended for a correction of the termination of *Φιλαινιον*.
 9. *προς*: corrected from *παρα*.
 11. *μα τας μοιρας*: cf. l. 66, and IV. 30.
 12. *ταυτην*: corrected from *ταυτης*.
 15, 16. Quoted as from *Ἡρώδου Μιμιάμβων*

by Stobaeus, *Flor.* 116, 18, where the mutilated words are given as *μινός ὢν*. Corrected by Meineke (partly after Gesner and Salmasius) to *ἐγὼ δ' ἀδρανέω γινός ὢν* (Frag. 4). At the end of the line, in very small characters, the doubtful words seem to be given as *μυσοσον*, i.e. *μὺς ὅσον*. Possibly the text, as Mr. Rutherford suggests, had *μυῖ ὅσον*, which was corrected in the margin to *μὺς ὅσον*.

16. *χη σκιη παρεστηκεν*: Stobaeus *καὶ σκιῇ παραστήκει* (some MSS. *κῆν σκιῇ*); Meineke *κῆν σκιῇ παραστήκη*.

17. *καταψευδου*: doubly corrected, *σο* being written above the termination, and *ε* again above that.

19. The *ι* of *νεωτερηις* has been added above the line.

- 20 προσεστιν ἀλλ οὐ τούτο μὴ σε θερμῆν
 ἀλλ ὦ τέκνον κόσμον τιν ἤδη χηραίνεις
 χρόνον μόνῃ τρυχούσα τὴν μίαν κοίτην
 ἐξ οὐ γὰρ εἰς Αἰγύπτου ἐστάλη Μάνδρις
 δεκά εἰσι μῆνες κοῦδε γράμμα σοὶ πέμπει
 25 ἀλλ ἐκλεησται καὶ πέπωκεν ἐκ καὶνῆς
 κὶ δ' ἐστὶν οἶκος τῆς θεοῦ τὰ γὰρ πάντα
 ὅσσ' ἐστὶ κοῦ καὶ γινέται ἐν Αἰγύπτῳ
 πλοῦτος παλαιστρῇ δύναμις εὐδ[ι]η δ[ο]ξα
 θέαι φιλοσοφοὶ χρυσίον νεηνίσκοι
 30 θεῶν ἀδελφῶν τέμενος ὁ βασιλεὺς χρηστός
 μουσηῖον οἶκος ἀγαθὰ πανθ' ὅσ' ἀν' ἀχρῆζι
 COL. 3. γυναῖκες ὁ[κ]ροῦς οὐ μά τιν [Αἰ]δεῶ κούρην
 [αστέ]ρας ἐνεγκὲν οὐραν[ο]ς κεκαυχῆται
 [τὴν] δ' ὄψιν οἶαι πρὸς Παρίν κοθ' ὠρμησαν
 35 ναι καλλοῖν λαβοῖμι αὐτάς
 κοίτην οὖν ταλαι[α] σὺ ψυχὴν
 θαλπεῖς τὸν διφρόν κατ' οὖν λησεῖς
 καὶ σέυ τὸ ὠριμον τέφρῃ καίψει
 νον ἀλλῇ χημερ[α]ς μεταλλάξον
 40 οὖν δὴ τρεῖς χίλαρῃ καταστήθι
 ὦς ἄλλον νῆος μῆτις ἐπ' ἀγκυρῆς
 [οὐκ ἀσφ]άλῃς ὁρμου[σα] κείνος ἦν ἐλθῆι
 μῆδε εἰς ἀναστήσει

21. ἡδὴ χηραίνεις: a spondee in the 5th foot occurs twenty-six times in the 702 lines (some of which are, however, mutilated in this part of the verse) of which these poems consist. The instances are I. 21, II. 9, 19, 26, 40, 41, 69 (?), 79, III. 65, 69, 76, IV. 6, 9, V. 25, 44, 65, 68, 73, 85, VI. 16, 24, 29, 87, 88, VII. 48, 122.

25. ἐκλεησται: the σ is added above the line. In the margin is some writing in small characters, apparently κούης and (above the latter word) αἶκος (which Mr. Rutherford suggests may be part of γυναῖκός, in explanation of καὶνῆς).

31. ἀγαθὰ: the last two letters have been

added above in another hand.

32. The left-hand portion of this column is almost entirely obliterated.

33. ἀστέρας: the supplement is due to Mr. Hicks and Mr. Rutherford.

34. Above the obliterated beginning of this line πρὸς appears to have been written, presumably to correct or explain the first word of the line.

37. οὖν: the ν is added above the line.

39. χημερας: the first letter is corrected to κ, apparently unnecessarily.

42. οὐκ ἀσφαλῆς: this restoration is due to Mr. Hicks.

κοῖτος = ποῖτος - often denoting the place of burial or the tomb.

Thucydides. most pronouns come in dactyls.

- με αι τοδ δε αγριος χειμων
 45 κουδε εις οιδεν
 η με αστατος γαρ ανθρωποις
 η αλλα μη τις εστηκες
 COL. 4. συνε[σ]τ υ[φ] ημων ουδε εις ακουσον δη
 α σοι χρ[ονι]ζουσ ωδ εβην απαγγελαι
 50 ο Μᾱτᾱκ . νης της Παταικιου Γυλλος
 ο πεντε νικεων αθλα παις μεν εν Πυθοι
 δις δ εν Κορινθωι τους ιουλον ανθενιτας
 ανδρας δ επ ισον δις καθειλε πυκτευσας
 πλουτεων τ οκ . . . ον ουδε καρφος εκ της γης
 55 κινεων αθικτ κυθηριην σφρηγισ
 ιδων σε καθόδω της μίσης εκυμηνε
 τας γρα . . . χ ιερας . . . καρδιην ανοιστρηθεις
 και μεν ουτε νυκτος ουτ εφ ημερην λιπει
 το δωμ[α] [τε]κνον αλλα μεν κατακλαιει
 60 καιτ ἀγκαλιζει και ποθεων αποθνησκει
 αλλ ω τεκνον μοι Μητριχηι μιαν ταυτην
 αμαρτιην δος τη θεωι καταρτησον
 σαυτην το [γ]ηρας μη λαθι σε προσβλεψαν
 COL. 5. και οια πρηξεις ηδ
 65 δοθησεται τι μεζον η δοκεις σκεψαι
 - πεισθητι μεν φιλεω σε να[ι] μα τας Μοιρας
 Γυλλι τα λευκα των τριχων απαμβλυνει

46. ανθρωποις: the original reading was ημεων, but ανθρωποις has been written above in another hand; and some such correction is required by the metre.

47. εστηκες: a dot is placed over the last letter, presumably to cancel it.

48. ημων: apparently corrected to ημιν.

49. χρονιζουσ: the supplement is Mr. Rutherford's.

50. The name Γυλλος is enclosed between dots, and in the margin are the letters γυλλ. The name Γυλλος occurs also in Frag. 5. The beginning of the line is doubtful. A straight line is drawn over the first α; over

the second α there is what seems to be the mark of a short syllable, and the κ is corrected to χ.

54. καρφος: corrected from καρπος. γης: the first letter might be a τ.

55. αθικτ . . . the second letter might be an ε.

61. Μητριχηι: the second ι is cancelled by a dot placed above it.

63. λαθι: the first letter is very doubtful.

64. οια: corrected from δια. The end of the line is lost by the destruction of the papyrus.

67, 68. Γυλλι . . . νουν: cf. Stobaeus, Flor. 116. 24, who quotes this passage as Ἡρώδα

τον νουν. ματην γαρ Μανδριος καταπλαιεις
 και την φιλην Δημητρα ταυτ εγω[γ]ε αλλης
 70 γυναικος ουκ αν ηδεως ε[π]ηκου[σ]α
 χωλην δ αει δειν χωλον εξεπαιδευσα
 και της θυρης τον ουδον εχθρον ηγεισθαι
 συ δ αυτις ες με μηδε εν φ[ι]λη τοιον
 φερουσα χωρει μυθον ος μετρηταις
 75 πρεπει γυναιξι ταις νεαις απαγγ[ε]λλε
 την Πυθεω δε Μητριχην εα θαλπειν
 τον διφρον ου γαρ ευγελαι τις εις Μάνδριν
 αλλ ουχι τουτων φυσει των λογων Γυλλις
 δειται Θρεισσα την μελαινιδ εκτ[ρ]ιψον
 COL. 6. 80 .. κτ... ρους . ρεισ . τα [α]κρητου
 και υδωρ επισταξασα δος πιε[ιν] . δ . ωι
 > τη Γυλλι πειθι δειξον ου
 > πεισουσα σ ηλθον αλλαων . . ν
 ων ουνεκεν μοι Γυλλι ων α
 85 ος σοῦ γενοιτο μᾶ τεκνον π
 ηδυσ γε ναι Δημητρα
 ηδέιον οινον Γυλλις ου πε
 συ δ ευτυχει μοι τεκνον α
 ταυτην εμοι δε Μυρταλη τε κ . . . ιμη
 90 νειαι μενοειεν εστ αν ενπνε[ηι] Γυλλις

Μιμιάμβων, with the variation γυναι for Γυλλι (Frag. 6).

68. καταπλαιεις : qu. for κατακλαιεις ?

69. και : qu. μα ?

71. χωλον : an α appears to be written over the ο.

75. απαγγελλε : the reading is doubtful.

76. Πυθεω : originally written διυθεω, but corrected apparently in the same hand.

77. τον διφρον : written as correction of μη-τριχην, which had been repeated by inad-

vertence.

78. ουχι : corrected from ουδε. There appears to be an α written over the υ of φυσει.

79. In the margin are some small characters, apparently κνη with λεν above them.

80. The whole of the first line, and the latter portions of most of the remaining lines in the column, are nearly obliterated by rubbing, and some of the last letters printed in each line in the text are doubtful.

II.

Πορνοβοσκος

ανδρες δικασται της γενης μ[εν] ουκ εστε
 ημεων κριται δηκουθεν ουδ[ε τη]ς δοξη[ς]
 ουδ ι θαλης μεν ουτος αξιην τ... νυν
 εχι ταλαντων πεντ εγω δ εμ[ου]ς αρτους
 Col. 7. 5 περ εξει Βαπταρον ... ημ...ας
 και. ω αυτον γαρ κλαυσαι
 ιης ο μαστος ηιασ ... ν χωρη
 μεν τι της [πο]λιος κηγω
 κως βουλο[με]θα καλλως ήμεας
 10 ος ελκι προστατην ... μεννην
 ων τα πυξ [νε]νικηκεν
 ιης ... οφων δε κ... νυν αγχι
 ης εα ταυτα τ ... ου δυντος
 θε ων ανδρες ... χε χλαιναν
 15 νως ... ιωι προστατ .. εθ ωρισμαι
 εξακης ελ α...
 ουσα π... νκή τηστατιν κακην λι.ον
 νας εκ τυρου τι τωι δημωι
 ωρε ην γαρ ουθ ουτος πυρους
 20 θιν ουτ εγω παλιν κ.ινην
 Col. 8. ει δ ουνεκεν πλι την θαλασσαν η χλαιναν
 εχι τριων μνεων Απτικων εγω δ οικεω
 εν γηι τριβωνα και ασκερας σαπρας ελκων
 βιηι τιν αξι των εμων εμ ου πεισας
 25 και ταυτα νυκτος οιχεθ ημιν η αλεωρη
 της πολιος ανδρες καφ οτωι σεμνυνεσθε
 την αυτονομιην υμεων θαλης λυσει

II.

2. δοξης: it is uncertain whether the s is written or not.

3. Over the letters νυν is written an η.

5. The left-hand portion of this column is torn away, and the rest is much mutilated.

6. αυτον: or λυτον.

8. πολιος: corrected from πολεως.

10. In the margin opposite this line is written the word νεμειν.

16. ελ...: or εν...

- ον εχρην αυτον οστις εστι κακ ποιου
 πηλου πεφυρητι δοτ ως εγω ζωην
 30 των δημοτεων φρισσονται και τον ηκιστον
 νυν δ οι μεν εοντες της πολιος καλυπτηρες
 και τη γεινη φυσωντες ουκ ισον τουτωι
 προς τους νομους βλεπουσι κημε τον ξινον
 ου[δει]ς πολιτης ηλοησεν ουδ ηλθεν
 35 προς τας θυρας μεν νυκτος ουδ εχων δαιδας
 COL. 9. την [ο]ικίην υφ[ηψ]εν ουδε των πορνων
 [βι]ηι λαβων οιχωκεν αλλ ο Φρυξ ουτος
 ο νυν Θαλης εων προσθε δ ανδρες Αρτιμμης
 η παντα ταυτ επρηξε κουκ επηιδεσθη
 40 ουτε νομον ουτε προστατην ουτ αρχοντα
 [κ]αιτοι λαβων μοι γραμματευ της αικης
 τον νομον ανειπε και συ την οπην βυσον
 της κλεψυδρης βελτιστε μεχρις ου ειπηι
 μη προς τε κυσος φησι χω ταπησ ημιν
 45 το του λογου δη τουτο λήϊης κυρσηι
 επην δ ελευθερος τις αικισηι δουλην
 η εκων επισπηι της δικης το τιμημα
 διπλουν τελιτω ταυτ εγραψε Χαιρωνδης
 ανδρες δικασται κουχι Βατταρος χρηζων
 50 Θαλην μετελθειν ην θυρην δε τις κοψηι
 COL. 10. μνην τινετω φησιν ην δε πυξ αλοιησηι
 αλλην παλι μνην ην δε τα οικι εμπρησ[ηι]
 η ορους υπερβηι χιλιας το τιμημα
 [εν]ιμε κην βλαιψηι τι διπλοον τινιν
 55 [ωκ]ι πολιν γαρ ω Θαλης συ δ ουκ οισθας
 ου[τ]ε πολιν ουτε πως πολις διοικιται
 ο[ικι]ς δε σημερον μεν εν Βρικινδηροις
 εχθες δ εν Αβδηροισιν αυριον δ ην σοι

36. οικην : corrected from οικιαν.

38. Before προσθε is an α, which has been cancelled by a dot placed above it.

39. η : the reading is not quite certain.

40. προστατην : or possibly προσταγην.

49. κουχι : at first και ουχι, but αι is struck out. Βατταρος : at first written βατταως.

52. παλι μνην : thus, for παλιμ μνην.

55. ωκι : the remains of the first letter resemble an ω, but the next is illegible.

- ναυλον διδοι τις ες Φασηλιδα πλωση
 60 ε[γ]ω δ οκως αν μη μακρηγορεων υμεας
 ωνδρες δικασται τη παροιμιη τρυχω
 πεπονθα προς Θαλητος οσσα κημ πισση
 μυσ πυξ επληγην η θυρη κατηρακται
 της οικιης μεν της τελεω τριτην μισθον
 65 τα υπερθυρ οπτα δευρο Μυρταλη και συ
 δειξον σεωντην πασι μηδεν αισχυνεν
 COL. 11. νομιζε το[υτ]ου[ς] ους ορηις δικαζοντας
 πατερας αδελφους εμβλεπειν ορητ ανδρες
 τα τιλματ αυτης και κατωθεν κανωθεν
 70 ως λια ταυτ ετιλλεν ωναγης ουτος
 οθ ιλκεν αυτην καβιαζετ ω γηρας
 σοι θυετω επ . . . τον μαν εξεφυσησεν
 ωσπερ φιλ εν Σαμωι κοτ ο βρεγκος
 γελαις κιν[αι]δ[ος] ειμι και ουκ απαρνευμαι
 75 και Βατταρος μοι τουννομ εστι χω παππος
 ην μοι Σισυ[μ]βρας χω πατηρ Σισυμβρίσκος
 κηπορνοβοσ[κ]εν παντες αλλ εκητ αλκης
 θαρσεων λε . . [λεγ]οιμ αν ι Θαλης ιηι
 εραις συ μεν ισω[ς] Μυρταλης ουδεν δεινον
 80 εγω δ επυρεον ταυτα δους εκιν εξις
 η νη Δι ι σευ θ[α]λπεται τι των ενδον
 COL. 12. εμβυσον εις την χιρα Βα[ττ]αριωι τιμην
 καντο[ς] τα σαντου θλη λαβων οκως χρηζεις
 εν δ εστιν ανδρες ταυτα μεν γαρ ειρηται
 85 προς [τ]ουτον υμεις δ ως αμαρτυρων ενντων

62. κημ πισση: corrected from καπισση;
 = και η εν πισση.

64. μισθον: corrected from μοιραν.

67. ορηις: corrected from οραις.

69. κατωθεν: the ν is perhaps meant to be struck out; and this would improve the metre, spondees in the 5th foot being rare.

73. κοτ: corrected from ποτ.

78. λε . . : the letter following λε appears to be ω. Qu. λεων or λεωι.

79. συ is added above the line. Two dots are placed over the δ and ε of ουδεν, as though to cancel them, and some letter seems to have been inserted after the δ of δεινον, but it is not clear what it is.

82. An ι is added at the end of the line, but is cancelled by a dot above it.

84. εν δ εστιν: at first written εν δε τις.

ανδρες: corrected from ανδρας.

γνωμη δικαιοη την κρισιν διαιτατε
 ην δ οιον ες τα δουλα σωματα σπενδη
 κης βασανον αιτη προσδιδωμι καμαντον
 λαβων θαλη στρεβλου με μουνον η τιμη
 90 εν τωι μεσωι εστω ταυτα τρυταιηι Μινως
 ουκ αν δικαζων βελτιον δ[ι]ηιτησε
 το λοιπον ανδρες μη δοκιτε την ψηφον
 τωι πορνοβοσκωι Βατταρωι φερειν αλλα
 απασι τοις οικουσι την πολιν ξινοισ
 95 νυν διξεθ η Κως κω Μερου κοσον δραινει
 χω Θεσσαλος τιν ειχε χηρακλης δοξαν
 χωσκληπιος κως ηλθεν ενθαδ εκ Τρικκης
 COL. 13. κήτικτε Λητούν ωδ ετ εύχαριν Φοιβη
 ταυτα σκοπευντες παντα την δικην ορθηι
 100 γνωμη κυβερνατ ως ο Φρυξ τα νυν υμιν
 πληγισ αμινων εσσετ ει τι μη ψευδος
 εκ των παλαιων η παροιμια βαζι

μηδ ορισ ανθρωπων
 ου παιδνται.

III.

Διδασκαλος

ουτω τι σοι δοιησαν αι φιλαι Μουσαι
 Λαμπρισκε τερπνον της ζοης τ επαυρεσθαι
 τουτον κατ ωμου διρον αχρις η ψυχη
 αυτου επι χιλεων μουνον η κακη λιφθηι
 5 εκ μεν ταλαινης την στεγην πεπορθηκεν
 χαλκίνδα παιζων και γαρ ουδ απαρκευσιν
 αι αστραγάλοι Λαμπρισκε συμφορης δ ηδη
 ορμαι επι μεζον κου μεν η θυρη κιται
 του γραμματιστεω και τριηκας η πικρη
 COL. 14. 10 τον μισθον αιτι κην τα Ναννακου κλαυσω

88. αιτη: the ι adscript appears to have been added subsequently.

95. κοσον: the first letter is doubtful.

96. ειχε χηρακλης: corrected from ειχεν Ηρακλης.

102. A ρ has been added, above the line,

between the β and α; but the alteration would spoil the sense.

III.

10. κην τα Ναννακου: cf. Zenobius VI. 10, where this is quoted as a proverb, with a slight variation. His words are Νάννακος ἐγένετο

ουκ αν ταχεως ληξιε την γε μην παιστρην
 οκου περ οικιζουσιν οι τε προννικοι
 κοι δρηπεται σαφ οιδε κητερωι διξαι
 κη μεν ταλαινα δελτος ην εγω καμνω
 15 κηρουσ εκαστου μηνος ορφαινη κιται
 προ της χαμευνης του επι τοιχον ερμινος
 κην μηκοτ αυτην οιον Αιδην βλεψας
 γραψηι μεν ουδεν καλον εκ δ ολην ξυσηι
 αι δορκαλιδες δε ναι παρωτεραι πολλον
 20 εν τηισι φυσηις τοις τε δικτυοις κεινται
 της ληκυθου ημεων τη επι παντι χρωμεσθα
 επισταται δ ουδ αλφα συλλαβην γνωναι
 ην μη τις αυτωι ταυτα πεντακις βωσαι
 τριθημεραι Μαρωνα γραμματιζοντος
 25 του πατρος αυτωι τον Μαρωνα εποιησεν
 COL. 15. ουτος Σιμωνα ο χρηστος ωστ εγωγ ιπα
 ανουν εμαντην ητις ουκ ονους βοσκιν
 αυτον διδασκω γραμματων δε παιδιην
 δοκευσ αρωγον της αωριης εξιν
 30 επεαν δε δη και ρησιν οια παιδισκον
 η γω μιν ιπιν η ο πατηρ ανωγωμεν
 γερων αιηρ ωσιν τε κωμμασιν καμνων
 ενταυθ οκως νιν εκ τετρημενης ηθι
 Απολλον αγρευ τουτο φημι χη μαμμη
 35 ταλης ερι σοι κηστι γραμματων χηρη
 κω προστυχων Φρυξ ην δε δη τι και μιζον
 γρυξαι θελωμεν η τριταιος ουκ οιδεν
 της οικιης τον ουδον αλλα την μαμμην
 γρηνην γυναικα κωρφανην βιον κιρι

Φρυγῶν βασιλεὺς . . . πρὸ τῶν Δευκαλίωνος χρόνων,
 δε προειδὼς τὸν μέλλοντα κατακλυσμὸν συναγαγὼν
 πάντας εἰς τὰ ἱερὰ μετὰ δακρύων ἰκέτευσεν. Ἡρώδης
 δὲ ὁ λαμβοποιὸς φησιν, ἵνα τὰ Ναννάκου κλαύσω.
 The latter word has been altered by Schneide-
 win to κλαύση, and is so quoted by Meineke
 (Frag. 9).

18. ξυσηι : corrected from ξυληι.

19. δε ναι : at first written δαι, but εν is written above, apparently for insertion.

21. τηι : corrected from την.

31. ιπιν : at first written ειπιν, but a dot is placed above the ε to cancel it.

33. ηθι : corrected from ιθι.

34. αγρευ : corrected from αυρευ.

35. ταλης : or διυιςιμ, τα λης.

- 40 η του τεγευς υπερθε τα σκελεα τινας
καθηθ οκως τις καλλιης κατω κυπτων
τι μεν δοκεις τα σπλαγχνα της κακης πασχιν
COL. 16. επεαν ιδωμι κου τόσος λογος τουδε
αλλ ο κεραμος πας ωσπερ ιτια θληται
45 κηπην ο χιμων εγγυς ηι τρι ημαιθα
κλαιουσ εκαστου του πλατυσματος τινω
εν γαρ στομ εστι της συνοικιης πασης
του Μητροτιμης εργα Κοτταλου ταυτα
καληθιν' ωστε μηδ οδοντα κινησαι
50 ορη δ οκοιως την ρακιν λελεπηρκε
πασαν καθ υλην οια Δηλιος κυρτευς
εν τη θαλασσηι τωμβλυ της ζοης τριβων
τας εβδομας τ αμινον ικαδας τ οιδε
των αστροδιφεων κουδ υπνος νιν αιριται
55 νοενυθ οτ ημος παιγνιην αγινητε
αλλ ει τι σοι Λαμπρισκε και βιου πρηξιν
εσθλην τελειεν αι δε καγαθων κυρσαις
μη λασσον αυτωι Μητροιτιμη επευχεο
εξει γαρ ουδεν μιον Ευθιης κου μοι
60 κου Κοκκαλος κου Φιλλος ου ταχεως τουτον
COL. 17. αριτ επ ωμου τηι Ακέσεω σεληναιη
διξον τε σ αινεω ταργα Κοτταλ α πρησσις
ου σοι ετ απαρκει ταισι δορκασιν παιζειν
άστράβδ οκωσπερ οιδε προς δε την παιστρην
65 εν τοισι προνικοισι χαλκιζεις φοιτεων
εγω σε θησω κοσμιωτερον κουρης

44. ιτια : Mr. Rutherford suggests ιτρια, Mr. Hicks ιτια.

45. ημαιθα : corrected from ημεθα.

46. κλαιουσ : at first written κλαιουσα, but the final α is struck out.

50. δ οκοιως : corrected from δε κοιως.

52. τωμβλυ της ζοης : cf. Frag. 5, l. 4.

53. εβδομας : after the α the letters δα are inserted above the line, but the change destroys the metre.

59. κου : corrected from που.

61. τηι Ακεσεω σεληναιη : Mr. Rutherford has pointed out that this is the proverb quoted in Diogen. I. 57, VI. 30, and elsewhere in the Paroemiographi.

62. Κοτταλ : a second λ is added above the line, but its insertion would interfere with the metre ; and as a dot is placed above it it was perhaps intended to be cancelled again.

63. παιζειν : corrected from πεμπειν.

65. προνικοισι : a slip for προνικοισι.

κινευντα μηδε καρφοσι το γ ηδιστον
 κου μοι το δριμν σκυλος η βοος κερκος
 ωι τους πεδητας καποτακτους λωβευμαι
 70 δοτω τις εις την χειρα πριν χολη βηξαι
 μη μη ικετευω Λαμπρισκε προς σε των Μουσων
 και του γενειου της τε κοττιδος ψυχης
 μη τωι με δριμει τωι τερωι δε λωβησαι
 αλλ ις πονηρος Κοτταλε ωστε και περνας
 75 ουδισ σ επαινεσειεν ουδ οκως χωρης
 οι μνς ομοιως τον σιδηρον τραγουσιν
 κοσας κοσας Λαμπρισκε λισσομαι μελλις
 ες μεν φορησαι μη με τηνδε δ ιρωτα
 COL. 18. τατα κοσας μοι δωσεν ι τι σοι ζων
 80 φερειν οσας αν η κακη σθενη βυρσα
 παυσαι ικαναι Λαμπρισκε και συ δη παυσαι
 κακ εργα πρησων ουκετ ουχι πρηξω
 ομνυμι σοι Λαμπρισκε τας φιλας Μουσας
 οσσην δε και την γλασσαν ουτος εσχηκας
 85 προς σοι βαλεω τον μυν ταχ ην πλεω γρυξηις
 ιδου σιωπω μη με λισσομαι κτεινηις
 μεθεσθε Κοκκαλ αυτον ουδ εκληξαι
 Λαμπρισκε δειρον δ αχρις ηλιος δυσηι
 αλλ εστιν υδρης ποικιλωτερος πολλωι

71. ικετευω : dots have been placed above the letters *ευ*, to cancel them, *metri gratia*.

Λαμπρισκε : at first written *προσπρισκε*, by a slip of the pen.

72. του γενειου : corrected from *των γενειων*.

κοττιδος : corrected from *κουτιδος*.

75. οκως : apparently altered to *οκου*, in another hand.

78. μη : a slight interval before this word indicates a change of speaker.

79. ζων : the *η* is dotted, but with what purpose is not clear.

80. φερειν : the last three letters are added above the line. *σθενη βυρσα* : an *ι* was originally written at the end of each of these words,

but has been struck out.

82. πρησων : the second *σ* is added above the line. *πρηξω* : corrected from *παιξω*. A syllable must have dropped out of this line, as the metre is defective ; perhaps *τι* should be inserted after *ουχι*. Mr. Rutherford suggests *ουκετ ου* for *ουχι*.

83. σοι : corrected from *σοι*.

84. εσχηκας : corrected from *εσχηκε*.

87. The metre of this line is deficient in a syllable. There is a change of speaker after *αυτον*, and the syllable must be supplied in the next words. Mr. Rutherford suggests *ουκ αν εκληξαις*.

88. The *δ* is added above the line.

16. *ἡρπα*: at first written *ἡρπια*, but the second *ι* is dotted, apparently to cancel it.

45 ιουσα φημι τον νεωκορον βωσον
 λάιμαστρον ουτ οργη σ[ε] κρηγυην ουτε
 βεβηλος αινί πανταχη δ... κισαι
 μαρτυρομαι Κυδιλλα τον θ[εον] τουτον
 ως εκ με καιτ ου θελουσαν οιδησαι
 50 μαρτυρομαι φιμι ες σε τημ[ερ]ηι κινηι
 εν η το βρεγμα τουτο τωσυρος κνησηι
 μη πανθ ετοιμωσ καρδιη βαλοι Κυννοι
 COL. 22. δουλη στι δουλης δ ωτα νωθριη θλιβι
 αλλ ημερη τε κηπι μεζον ωθιται
 55 αυτη συ μινον η θυρη γαρ ωικται
 κᾱνεῖθ ο παστος ουχ ορηις φιλη Κυννοι
 οι εργα κῶινην ταυτ ερις Αθηναιην
 γλυψαι τα καλα χαιρετω δε δεσποινα
 τον παιδα δη γυμνον ην κνιγω τουτον
 60 ουχ ελκος εξι Κύννα προς γαρ οι κνται
 αις αρκεσοι αθερμα θερμα πηδωσαι
 εν τη σανισκηι τωργυρευν δε πύραγρον
 ουκ ην ιδη Μνελλος η Παταικιςκος
 ο Λαμπριωνος εκβαλευσι τας κουρας
 65 δοκευντες οντως αργυρευν πεποιησθαι
 ο βους δε χο αγων αυτον η θ ομαρτευσα
 χω γρυπος ουτος κω [αν]ασιλλος ανθρωπος

46. κρηγυην: the first two letters are somewhat faint.

49. The metre of this line is defective, and the letters between the α of και and ου are doubtful. Qu. καιτ(οι) or καιπ(ερ)?

50. τημερηι: the supplement is due to Mr. Hicks.

κινηι: at first written κεινηι, but the ε is dotted in order to cancel it.

51. η: corrected from ηι. The two letters before κνησηι are doubtful.

52. βαλοι: there is considerable doubt about this word. An α appears to follow the λ, but is cancelled by a dot above it; and the ο appears to have been re-written.

53. θλιβι: at first written θλιβει, but the ε

is dotted in order to cancel it.

57. οι εργα κωην: or, as Mr. Rutherford suggests, οι εργ ακοιν ην.

59. The metre is defective, but it might be remedied by inserting τον before γυμνον.

61. θερμα has been omitted by inadvertence, and is added above the line in another hand. The first words in this line might also be divided as αι σαρκες οι αθερμα, but the exact meaning is not clear in either case.

62. πυραγρον: after the second ρ another ρ is added above the line, but unnecessarily.

63. Μνελλος: the letters ελ are added above the line.

67. After ουτος the word ουκ has been written and cancelled.

ουχι ζόην βλέπουσιν ημερην παντες
 ει μη εδοκουν τι μεζον η γυνη πρησσειν
 70 ανηλαλαξ αν μη μ ο βους τι πημηνη
 Col. 23. ουτως επιλοξοι Κυνη τη ετερηι κουρηι
 αληθιναι φιλη γαρ αι Εφεσιου χιρες
 ες παντ Απελλεω γραμματ ουδ ερις κινος
 ωνθρωπος εν μεν ιδεν εν δ απηρνηθη
 75 αλλ ωι επι νουν γενοιτο και θεων ψαυιν
 ηπιγεθ ος δ εκινον η εργα τα εκεινου
 μη παμφαλησας εκ δικης ορωρηκεν
 ποδος κρεματ εκεινος εν γναφεως οικωι
 καλ υμιν ω γυναικες εντελεως τα ἴρα
 80 και ες λωιον εμβλεποντα μεζονως ου τις
 ηρεσατο τον Παιηον ηπερ ουν υμεις
 ιη ιη Παιηον ευμειης ιης
 καλοις επ ιροις ταισδε κι τινες τωνδε
 εας οπυιηται τε και γενης ασσον
 85 ιη ιη Παιηον ωδε ταυτ ιη
 ιη γαρ ω μεγαυτε χυγιηι πολληι
 ελθοιμεν αυτισ μεζον ιρ αγινευσαι
 συν ανδρασιν και παισι Κοτταλη καλως
 τεμευσα μεμνεο το σκελυδριον δουναι
 Col. 24. 90 τωι νεοκορωι τουρνιθος ες τε την τραγλην
 τον πελανον ενθες του δρακοντος ευφημως
 και . . αιστα δευσον ταλλα δ οικιης εδρηι
 δαισομεθα και επι μη λαθη φεριν αυτη
 της υγιης λωι προσδος η γαρ ιροισιν
 95 με[ζ]ων αμαρτιης η υγιη στι της μοιρης

76. τα is added above the line.

77. ορωρηκεν: cf. V. 4, VI. 19, 44.

79. After εντελεως is written an ι, which has been cancelled by a dot above it.

80. μεζονως: the σ is added above the line

in another hand.

81. υμεις: at first written υμεις, but the ε is cancelled by a dot above it.

83. επιροις: originally written εμπροις.

94. λωι: corrected from δωι.

V.

Ζηλοτυπος

λεγε μοι συ Γαστρων η δ υπερκορης ουτω
 ωστ ουκετ αρκι ταμα σοι σκελεα κινιν
 αλλ Αμφυταιηι τηι Μενωνος εγκισαι
 εγω Αμφυταιην την λεγεις ορωρηκα
 5 γυναικα προφασίς πασαν ημεραν ελκισ
 Βίτιννα δουλος ιμι χρω ο τι βουλι
 και μη το μεν αιμα νυκτα κημερην [πι]νε
 οσην δε και την γλασσαν ουτος εσχηκας
 Κυδιλλα κου στι Πυρριης καλι μ αυτου
 10 τι εστι τουτον δησον αλλ εθ εστηκας
 την ιμανηθρην του καδου ταχεως λυσας
 COL. 25. ην μη καταικισασα τηι γ οληι χωρηι
 παραδυγμα θω μα μη με θηις γυναικ ιναι
 ηρ ουχι μαλλον Φρυξ εγω αιτιη τουτων
 15 εγώ ιμι Γαστρων η σε θεισα εν ανθρωποις
 αλλ ι τοτ εξημαρτον ου τα νυν ευσαν
 μῶραν Βιτινναν ως δοκισ εθ ευρησις
 φερ ις συ δησον την απληγιδ εκδυσας
 μη μη Βιτιννα των σε γουνατων δουμαι
 20 εκδυθι φημι δι σ ὅτευνεκ ι δουλος
 και τρις υπερ σευ μνας εθηκα γινωισκιν
 ως μη καλως γενοιτο τημερηι κινηι
 ητις σ εσηγαγ ωδε Πυρριη κλαυσι
 ορω σε δηκον παντα μαλλον η δευντα
 25 συγσφιγγε τους αγκωνας εκπρισον δησας
 Βιτιννα αφες μοι την αμαρτιην ταυτην
 ανθρωπος ιμι ημαρτον αλλ επην αυτις
 ελθις τι δρωντα των συ μη θελθις στιξον

V.

4. λεγεις : corrected from *μενων*, the scribe
 having begun to write the name *Μενωνος* as in
 the previous line.

9. κου στι : corrected from *που μο*

11. του : corrected from *τουτου*.

12. τηι γ : or *της*.

14. ηρ : the η is corrected from *ε*.

18. δησον : corrected from *δυσον*.

26. αμαρτιην : corrected from *αμαρτιαν*.

- Col. 26. 30 προς Αμφυταιην ταυτα μη με πληκτιζεν
 μεθ ης αλιν δι και εμον . η . . . οψηστρον
 δεδετα καλως σοι μη λαθη λυθις σκεψαι
 αγ αυτον εις το ζητρειον προς Ερμωνα
 και χιλιας μεν ες τον νωτον εγκοψαι
 αυτω κελευσον χιλιας δε τη γαστρι
 35 αποκτενεις Βιτιννα μ ουδ ελεγξασα
 ιτ εστ αληθεα πρωτον ειτε και ψευδεα
 α δ αυτος ιπας αρτι τη ιδιαι γλασση
 Βιτινν αφες μοι την αμαρτιην ταυτην
 την σευ χολην γαρ ηθελον κατασβωσαι
 40 εσθηκας εμβλεπων συ κουκ αγις αυτον
 οκου λεγω σοι οδη Κυδιλλα το ρυγχος
 του παντοερκτεω τουδε και συ μοι Δρηχων
 ηδη φαμαρτι σοι εαν ουτος ηγηται
 δωσις τι δουλη τωι κατηρητωι τουτωι
 45 ρακος καλυψαι την ανωνυμον κερκον
 ως μη δι αγορης γυμνος ων θεωρηται
 το δευτερον σοι Πυρριη παλιν φωνεω
 οκως ερις Ερμωνι χιλιας ωδε
 Col. 27. και χιλιας ωδ εμβαλιν ακηκουκάς
 50 ως ην τι τουτων ων λεγω παραστιξηις
 αυτος συ και ταρχαια και τοκους τιςις
 βαδιζε και μη παρα τα Μικκαλης αυτον
 αγ αλλα την ιθιαν ουδ επεμνησθην
 καλι καλι δραμευσα πριν μακρην δουλη
 55 αυτος γενεσθαι Πυρριης ταλας κωφε
 καλι σε μα δοξι τις ουχι συνδουλον
 αυτον σπαραττιν αλλα σηματων φωρα

31. μη : corrected from μεθ.
 32. αγ αυτον εις το ζητρειον : quoted in Etym.
 Mag. s. v. ζητρειον σημαίνει τὸ τῶν δούλων
 δεσμοτήριον, ἔχουν τὸν μύλωνα, παρὰ Χίοις καὶ
 Ἀχαιοῖς . . . καὶ παρὰ Ἡροδότῃ (l. Ἡρώδῃ),
 Ἄγε αὐτὸν εἰς τὸ ζητρειον. ἔστι δὲ χορίαμβον
 (l. χωλίαμβον) τὸ μέτρον. The corrections were
 made by Ruhnken (Meineke, Frag. 8).
 37. ιπας : an ι is prefixed above the line.
 41. οδη : qu. a mistake for ορη ?
 42. τουδε : corrected from τουτου.
 43. φαμαρτι : qu. for (ε)φομαρτ(ε)ι, as sug-
 gested by Mr. Hicks ?
 σοι εαν : qu. ὀφομαρτις οἱ εαν ?
 56. συνδουλον : συν is added above the line.

ορης οκως νυν τουτον εκ βιης ελκισ
 ες τας αναγκας Πυρριη εμα τουτοις
 60 τους δυο Κυδιλλ εποψεθ ημερων πεντε
 παρ Αντιδωρωι τας αχαικας κινας
 ας πρων εθηκας τοις σφυροισι τριβοντα
 ουτος συ τουτον αυτις ωδ εχων ηκε
 δεδεμενον ουτως ωσπερ εξαγισ αυτον
 65 Κοσιν τ εμοι κελευσον ελθιν τον στικτην
 εχοντα ραφιδας και μελαν μιηι δι σε
 COL. 28. οδωι γενεσθαι ποικιλον κατηρτησθω
 ου[τ]ω κατα μυος ωσπερ η Δαου τιμη
 μη . ατί αλλα νυν μεν αυτον ουτω σοι
 70 [ζω]η Βατυλλις κηπιδοις μεν ελθουσαν
 ες ανδρος οικον και τεκν αγκαλαις αραις
 αφες παραιτευμαι σε την μιαν ταυτην
 αμαρτιην Κυδιλλα μη λυπιτε με
 η φευξομ εκ της οικιης αφew τουτον
 75 τ[ο]ν επταδουλον και τις ουκ απαντωσα
 ες μεν δικαιως το προσωπον εμπτυοι
 ο . . ην τυραννον αλλ επειπερ ουκ οιδεν
 ανθρωπος ων εωυτον αυτικ ιδησι
 εν τωι μετωπω το επιγραμμα εχων τουτο
 80 αλλ εστιν ικας και Γερηνι ες πεμπτην
 νυν μεν σ αφησω και εχε την χαριν ταυτην
 ην ουδεν ηττον η Βατυλλιδα στεργω
 εν τησι χερσι της εμησι θρεψασα
 επεαν δε τοις καμουσιν εγχυτλωσωμεν
 COL. 29. 85 αξις τοτ αμ[ε]λι τ[η]ν εορτην εξ εορτης

63. αυτις : corrected from αυτις.

69. σοι : originally written σω, but a correction has been made in faint ink.

70. ζωη : the supplement is due to Mr. Hicks.

74, 75. αφew τουτον τον επταδουλον : Eustathius (ad Hom. p. 1542, 50) quotes this as from Hipponax, and again (p. 725, 35) refers to the same author for the word επταδουλον. Cf. Bergk, Frag. 74 (Meineke, Frag. 79).

Herodas must have borrowed it as a quotation, unless Eustathius made a mistake as to his authority.

77. ο . . ην : the visible remains are consistent with reading ουσην.

επειπερ : written επεπειπερ by inadvertence.

85. The supplements in this line are proposed by Mr. Hicks, and are consistent with the visible remains of letters.

VI.

Φιλ]ιαζ[ο]υσαι η ιδιαζουσαι

καθησο Μητροι τη γυναικias ες διφρον
 ανασταθεισ[α] παντα δει με προστατιν
 αυτην συ δ ουδεν αν ταλαινα ποιησαις
 αυτη απο σ αυτης μα λιθος τις ου δουλη
 5 εν τη οικιη εις αλλα ταλφιτ ην μετρη
 τα κριμν αμιθρεις κη τοσουτ αποσταξει
 την ημε[ρη]ν ολην σε τουθορυζουσαν
 και πρημονωσαν ου φερουσιν οι τοιχοι
 νυν αυτον [ε]κμασσις τε και ποις λαμπρον
 10 οτ ες τι χρ . . ληστρι θνε μοι ταυτη
 επει σε γε . . αν των εμων εγω χειρεων
 φιλη Κοριττοι ταυτ[ο μοι] ζυγον τριβις
 κηγω επιβρυχουσα [η]μερην τε και νυκτα
 κυων υλακτεω τα[ς] ανωνυμοις ταυταις
 15 αλλ ουνεκεν π[ρ]ος σ [ηλθ]ον εκποδων ημιν
 φθιρεσθε νω βυστρα ω[τα] μουνον και γλασσαι
 τα δ αλλ εορτη λισσομα[ι σε] μη ψευση
 COL. 30. φιλη Κοριττοι τις ποτ ην ο σευ ραιψας
 τον κοκκινον βαυβωνα κου δ ορωρηκας
 20 Μητροι συ κινον Νοσσις ε[ι]χεν ηριννης
 τριτημερη νιν μα καλον τι δωρημα
 Νοσσις κοθεν λαβουσα διαβαλις ην σοι
 ειπω μα τουτους τους γλυκεας φιλη Μητροι
 εκ του Κοριττους στοματος ουδεις μη ακουση

VI.

1. γυναικias : apparently the scribe began to write γυναικιδος, but altered the word before reaching the last letter, as the last two letters of γυναικias are written over δο. The α, however, is not certain, and as there is a dot above it, it may be intended to be cancelled.

2. ανασταθεισα : the last five letters are doubtful, being partially lost in a worm-hole.

5. μετρη : corrected from μετρεω.

6. αμιθρεις : the second letter is doubtful.

Cf. l. 98.

10. ληστρι : the λ might be read as an α.

11. χειρεων : corrected from χειρων.

12. τριβις : at first written τριβεις, but the ε is cancelled by a dot above it.

16. ωτα : this supplement is proposed by Mr. Hicks.

18. σευ : the reading is doubtful.

19. κοκκινον : corrected from κοκκινον.

- 25 οσ αν συ λεξηςις ἡ Βιτᾶτος Ευβουλη
εδωκεν αυτη και ειπε μηδεν αισθεσθαι
 γυναικες αυτη μη γυνη ποτ εκτριψι
 εγω μεν αυτην λιπαρευσαν ηιδεσθην
 κηδωκα Μητροι προσθεν η αυτη χρησασθαι
 30 η δ ωπερ ευρημ αρπασα δωριται
 και ταισι μη δι χαιρετω φιλη πολλα
 εουσα τοιη χητερην τιν ανθ ημεων
 φιλην αθριτω ταλλα Νοσσιδ[ι] χρ[ησ]θαι
 τη μη δοκεω μεζον μεν η γυν[η]... ξω
 35 λαθοιμι δ αδρηστια χιλιων ευντων
 ενα ουκ αν οστις σαπρος εστι προσδοιην
 Col. 31. μη δη Κοριττοι την χολην επι ρινος
 εχ ευθυς ην τι ρημα μη καλον πευθθι
 γυναικος εστι κρηγυης φεριν παντα
 40 εγω δε τουτων αιτη λαλευσ ιμι
 πολλα την μεν γλωσσαν εκτεμιν διται
 εκεινο δ ου σοι και μαλιστ επεμνησθην
 τις εσθ ο ραψας αυτον ι φιλις μ ιπον
 τι μ ευβλεπεις γελωσα νυν ορωρηκας
 45 Μητρον το πρωτον η τι ταβρα σοι ταυτα
 ενευχομαι Κοριττι μη μ επιψενσθι
 αλλ ιπε τον ραψαντα μα η μοι εν ευχη
 Κερδων ερραψε κοιος ειπε μοι Κερδων
 δυ ισι γαρ Κερδωνες ις μεν ο γλαυκος
 50 ο Μυρταλινης της Κυλαιθιδος γιτων

30. *ωπερ*: presumably should be *ωπερ*.
αρπασα: so the MS. for *αρπασασα*.

33. *χρησθαι*: the last two letters are added above the line.

34. *γυνη*...: over the termination of the line is written a correction, of which the greater part is destroyed; only the letters *ικτ* (or *ικη*, qu. *δικη*?), standing above *νν*, are legible, with a *υ* about four letters later.

36. *σαπρος*: corrected from *λεπρος*.

προσδοιην: corrected from *προσδωσα*.

37-39. Quoted by Stobaeus, *Flor.* 74, 14, as from *Ἡρώδου* [al. *Ῥόδα*] *Μιμιάμβων* (Meineke, *Frag.* 2). Stobaeus reads *κορη τυ* for the proper name *Κοριττοι*, and *ρινας* for *ρινος*.

38. *καλον*: corrected from *σοφον*, which is read in Stobaeus.

41. The metre is defective, but may be remedied by inserting *και* or *η* before *πολλα*.

43. *ι*: at first written *ει*, but the *ε* is cancelled by a dot above it.

- αλλ ουτος ουδ αν πληκτρον ες λυρην ραψαι
ο δ ετερος εγγυς της συνοικιης οικειων
της Ερμοδωρου την πλατειαν εκβαντι
ην μεν κοτ ην τις αλλα νυν γεγηρακε
- COL. 32. 55 τουτωι . . . αιθις η μακαριτις εχρητο
μνησθειεν αυτης οιτινες προσηκουσι
ουδετερος αυτων εστιν ως λεγεις Μητροι
αλλ ουτος ουκ οιδ η Χιου τις ηρυθρεων
ηκι φαλακρος μικκος αυτο ερις ιναι
- 60 Πρηξινον ουδ αν συκον ικασαις συκωι
εχοις αν [ουτ]ω πλην επην λαληι γνωσση
Κερδων οτευνεκ εστι και ουχι Πρηξινος
κατοικειν δ εργαζετ ενπολεων λαθρη
τους γαρ τελωνας πασα νυν θυρη φρισσει
- 65 αλλ εργ οκοι εστ εργα της Αθηναιης
αυτης οραν τας χειρας ουχι Κερδωνος
δοξεις εν δυο γαρ ηλθ εχων Μητροι
ιδουσα μ τωμματ εξεκυμηνα
τα βαλλι ουτως ανδρες ουχι ποιενσι
- 70 αυται γαρ ορθα κου μονον τουτο
αλλ η μαλακοτης υπνος οι δ ιμαντισκοι
ερι ουχι μ ευνοεστερον σκυτεα
- COL. 33. 71 γυναικ[ι] διφωσ αλλον ουκ αν ευρ[ο]ις
κως ουν αφηκας τον ετερον [τι] δ ου Μητροι
- 75 επρηξα κοιην δ ου προσηγαγ[ο]ν πιθουν
αυτω φιλευσα το φαλακρον κ[α]ταψωσα
γλυκυν πιειν εγχευσα ταταλιζουσα

52. οικειων : the ε is added above the line.

60. ικασαις : there are traces of a dot above the last letter, to cancel it, which is required by the construction.

63. The metre is defective, and perhaps κατοικειων should be read, or else κατ οικην, as Mr. Rutherford has suggested. A line has been drawn in the margin of the MS. to call attention to the defect.

65. οκοι εστ : the reading is doubtful, espe-

cially the letters οι ε.

67. εν : or ειν.

73. This column has been torn apart near the ends of the lines, and in rejoining a letter or part of a letter is sometimes lost. The metre of the first line is defective.

77. ταταλιζουσα : this reading is due to a conjecture by Mr. Hicks. The ζ is not quite certain. For tata = tetta, cf. III. 79.

το σωμα μουνον ουχι δουσα χρησασθαι
 αλλ ι σε και τουτ ηξιωσ εδει δουναι
 80 εδει γαρ αλλα καιρον ου πρεποντ ιναι
 ηληθεν γαρ η Βιτατος εν μεσowi δουλη
 αυτη γαρ ημεων ημερην τε και νυκτα
 τριβουσα τον ονον σκωριην πεποιηκεν
 οκως τον ωντης μη τετρωβολο[υ] κοψηι
 85 κως δ οντος ευρε προς σε την οδον ταυτην
 φιλη Κοριττοι μηδε τουτο με ψευσ[ηι]
 επεμψεν αυτον Αρτεμις η Κανδατ[ο]ς
 του βυρσοδεψεω την στεγην σημηνασα
 δι ει μεν Αρτεμις τι καινον ευρησει
 90 προσω πιενσα την προκυκλιην θαλ. . . . ν
 αλλ ουν τοτ ουχι τους δυ ιχες εκλυσαι
 COL. 34. εδει πυθεσ[θ]αι τον ετερον τις η ε[κ]δουσα
 ελιπαρεον ο δ ω[μο]σεν ουκ αν ιπιν μοι
 λεγεις οδον μοι νυν προς Αρτεμιν ιναι
 95 οκως ο Κ[ερ]δ[ω]ν οστις εστιν ιδ[ω] ε[γ]ω
 υγαιιν εμ. λαιματ .. χωρει
 ημι. . . φ.στι την θυρην κλισον
 αυτ. . . ν. . . . το. . . . λι καξαμιθρησαι
 αια. εσ. . . . αι εισι των τε αιρεων
 100 αυτη. ου γαρ αλλα πορθεν. .
 ωρι[υ]θ. αι κην τρεφει τις εν κολπωι

79. εδει : the second ε is added above the line.

81. ηληθεν : i.e. ηλθεν. μεσowi : the termination is doubtful.

84. The reading of this line is due to a suggestion of Mr. Hicks.

87. Κανδατος : the last three letters are not certain.

90. There is a correction written over the last word of the line, but it is illegible.

92. This column has been very considerably mutilated by worms.

93. ωμοσεν : the restoration is due to Mr. Hicks. ιπιν : at first written ειπειν, but the two ε's are dotted, so as to cancel them. In the margin at the end of this line are the characters α", referring to an omitted line which has been written in a different hand (a small cursive) at the top of the column. It is not easy to read, but appears to run ταυτη γαρ και ηγαπησεν μητροι, in which case the metre is defective.

98. καξαμιθρησαι : the μ and ι are doubtful, being partially lost in a worm-hole.

VII.

[Σκυτε]υς

Κερδων αγω [σ]οι τασδε τας
των [σ]ων εχισ αυτησιν αξιον δι[ξ]αι
χειρεων νοηρες εργον ου ματην μητοι
εγω φιλω σε ταις γυναιξιν ου θησεις
5 την μεζον εξω [σ]ανιδα Δριμυλω φωνεω
παλιν καθευδισ κοπτε Πιστε το ρυγχος
αυτου μεχρις του υπνον εκχερι παντα
COL. 35. μαλλον δε την ακαι[θαν]
εκ του τραχηλου δησο[ν]
10 κινι ταχεως τα γουνα[τ]
[τ]ριβιν ψοφεντα νουθ [τ]ουτων δε
ι[υ]ν εκ μιν αυτην λε υνις
κ τη ψησω
εζ πιστ ξας
15 πυ . γιδα μη την ωδ ν
τα χρησιμ εργα τουτ ος
ταχεως ενεγκ ανω ροι
οι εργ εποψεσθ ησυχη ον
την αμβολου[χ]ην οι [π]ρωτον
20 Μητροι τελεων αρη ων ιχνος
θηεισθε χυμε[ι]ς ω γυ ρνη
ορηθ οπως πεπηγε οισ
εξητιωται πασα κ ως
τα δ ουχι καλως αλλα πα ς
25 το χρωμα δ ουτως δοιη
COL. 36. εριχανασθ επαυρεσθαι
..... οτωι δ ισον χρ[ω]μα

VII.

1. Nearly the whole of this poem has suffered seriously from the papyrus being either destroyed or much rubbed.

3. μητοι: or μητρι, i.e. Μητροι, the proper name.

8. Much of this column has been eaten away by worms.

11. τουτων: the letters ου are dotted, presumably in order to cancel them.

26. The first half of this column has been destroyed by worms.

..... οκου δε κηρος ανθησει
 τρις εδωκε Κανδᾶ[τι]
 30 τουτο κητερον χρωμα
 μη πανθ ος εστιν .. α
 τ βαδιζειν
 ουδ οσον ροπην ψευδος
 [Κ]ερδωνι μη βιον ονησις
 35 ων γινοιτο και χαριν προς με
 ρ αλλα μεζονων ηδη
 κερδεων οριγνωνται
 τ αθρρα της τεχνης ημων
 τος δε δειλαιην οιζυν
 40 εων νυκτα κημερην θαλπω
 ον αχρι εσπερης καπτει
 ορθ[ρ]ον ου δοκεω .. σον
 Col. 37. τα μικρων ος .. η ριθ υπ
 κουπω λεγω τρις και δε[κα] σκω
 45 οτευνεκ ω γυναικες αρ
 οἷ κην νηιζου . τουτ ομο
 φερει φερεις τι ταλλα δ ται
 οκως νεοσσο[ι] τας κηχωνασθαι [πα]ντες
 αλλ ου λογων γαρ φασιν η αγορη δειται
 50 χαλκων δε τ[α]ντην .. υμινα .. ανηι Μητρ[οι]
 το ζευγος ετερον χατε[ρ]ον μαλ εξοισει
 εστ αν πισθητε ... ετει ψευδεα
 Κερδωνα τας μ ουκ ιδας πασας
 ενεγκε Πιστε νη θεισα
 55 υμεας απελθιν ω γυναικες εις οικον
 θησεσθε δ υμ νεα τ[α]ντα παντοια
 Σικωνια Αμβρακιδια νο[σσ]ιδες λειαι
 ψιντακαια κανναβισκα βαυκιδ[ες] βλανττια

44. λεγω : οτ μ . τω.

45. οτευνεκ : corrected from οτουεκ.

48. οκως : corrected from ορσως.

49. λογων : the first two letters are doubtful.

56. The readings in the latter part of this

line are doubtful.

57. Σικωνια : the ω is written above the line as an addition.

58. βλανττια : the second τ is added above the line.

- Ιωνικ ἀμφισφαιρα νυκ[τ]ιπηδ[ηκ]ες
 60 ακροσφυρια καρκινια σαμβαλ Αρ[γ]εια
 κοκκιδες εφηβοι διαβαθρα ων ερα θ[υ]μος
 COL. 38. υμεων εκαστης ειπατ ως αν αισθοισθε
 σκυτεα γυναικες και κυνες τι βρωζουσιν
 κοσου χρειζεις κιν ο προσθεν ηparas
 65 απεμπολη ζευγος αλλα μη βροντεων
 αυτος συ τρεψης μεζον εις φυγην ημεας
 αυτη συ και τιμησον ει θελις αυτο
 και στησον ης κοτ εστιν αξιον τιμης
 ι τουτο γαρ ους ερηι δι ων
 70 δευτε ων γυναι τωληθες ην θελης εργον
 ερις τι ναι μα τηνδε την τεφρην κορσην
 εφ ης αλω . . . ξ ν . . . σι ε
 ταχ αλφιτηρον ε . . α . . . α κινενσι
 Ερμη τε κερδεων και συ κερδιη πιθοι
 75 ως ην τι μη νυν ημιν ες βολον κυρσηι
 ουκ οιδ οκως αμινον η χυτρη πρηξι
 τι τονθορυζεις κουκ ελευθερη γλασσηι
 τον τιμον οστις εστιν εξεδιφησας
 γυναι μιης [μνης] εστιν αξιον τουτο
 COL. 39. 80 το ζευγος η ανω σ η κατω βλεπιν χαλκου
 ρινημ ο δη κοτ εστι της Αθηναιης
 ανευμενης αυτης αν ουκ αποσταξαι
 μαλ εικοτως σευ το στεγυλλιον Κερδων
 πεπληθε δαψιλεων τε και καλων εργων
 85 φυλασσε κα . . ας αυτα τηι γαρ ικοστηι
 του Ταυρεωνος η Κατη γαμον ποι
 [τ]ης Αρ[τα]κηνης κυποδυματων χρειη
 ταχ ουν ταλη υσι συν τυχηι προς σε

64. ηparas : so, apparently, for ηειpas.
 65. The metre is defective; possibly it should be restored by inserting το before ζευγος.
 73. A stroke is drawn in the margin, apparently to denote that some correction is needed in this line.
 77. τονθορυζεις : the s is added above the line.
 87. της Αρτακηνης : the reading is doubtful, except the last four letters.
 88. A stroke is drawn in the margin, indicating some corruption.

μαλλον δε παντως αλλα θυλακον ραιψαι
 90 τας μνεας οκως σοι μη αι γαλαι διοισουσι
 ην τ η κατελθι μνης ελασσον ουκ οισι
 ην τ ηι Αρτακηνη προς ταδ ει θελις σκεπτει
 ου σοι διδωσιν η αγαθη τυχη Κ[ε]ρδων
 ψαυσαι ποδισκων ων ποθοι τε χηρωτες
 95 ψανουσιν αλλ ισκυνσα και κακη λωβη
 ωστ εκ μεν ημεων . . . λεοσεω πρηξις
 ταυτη δε δωσις κε[ι]νο το ετερον ζευγος
 COL. 40. κοσσυ παλιν πρημηνον αξιαν φω[ν]ην
 σεωτου στατηρας πεντε ναι μα θεους φο[ι]ται
 100 η ψαλτρι ετηρις ημερην πασαν
 λαβιν ανωγουσ αλλ εγω μιν [εχθα]ιρω
 κην τεσσαρας μοι δαρεικους υποσχηται
 οτουνεκεν μευ την γυναικα τωθαζει
 κακοισι δεινοισ ει χρεη
 105 φερ ευλαβου των τριω δουναι
 και ταυτ αυτα και ταυτ ικων
 εκητι Μητρους της δ ει . . .
 .. ναι το μ ελᾶσαι σαν
 εοντ αληθινον εσθ εουσαν αττη . . .
 110 εχis γαρ ουχι γλασσαν ηδηνης δη ελθιν

89. There is a hole in the MS. between the α and ν of παντως, and between the κ and ω of οκως in the following line; but it must have been there when the papyrus was originally used, as the metre is complete.

91. ουκ: corrected from ουχ.

96. ημεων: the following letters appear to be λισλεοσεω, the last six appearing to be certain; but there must be some corruption and this is indicated by a stroke in the margin opposite the line.

99. σεωτου was originally omitted in the text, but is added in the margin. At the top of the column is written σεωτου στατηρο⁹⁹.

100. A word must have been accidentally omitted from this line. The terminations of all the lines in this column are much obliterated,

but there is no trace of any word having been written after πασαν; moreover πασαν, though admissible, would not be usual for the penultimate foot of the line. Probably, as Mr. Hicks suggests, ετηρις is the termination of a proper name.

104. δεινοισ: corrected from δεινοισ, but probably wrongly. A piece of the papyrus is lost, which causes a lacuna in this and the four following lines. The piece which contains the final letters of these lines, too, is rubbed, and the reading χρεη is not certain.

106. ταυτ αυτα: presumably only a ditto-graphy for ταυτα.

110. ελθιν: the reading is doubtful. There appears to be a stroke in the margin opposite this line, so there is probably some corruption in it.

- αθρων εκινος ου μακρην α
 οτεω συ χιλεα νυκτα κημερην οι
 φερ ωδε τον ποδισκον εισιν ος θω
 παξ· μητε προσθις μητ απ ουν ελη μηδεν
 115 τα καλα παντα της καληισιν αρμοζι
 COL. 41. αυτην ερις το πελμα την Αθηναιην
 τεμιν δος αυτη και συ τον ποδα ψωρη
 αρηρεν οπλη βους ο λακτισας υμας
 ει τις πρ[ο]ς ιχνος ηκουησε την σμιλην
 120 ουκ αν μα την Κερδωνος εστιην ουτω
 τουργον σαφεως εκειτ αν ως σαφως κιται
 αυτη συ δωσις επτα δαρικους τουδε
 η μεζον ιππου προς θυρην κιχλιζουσα
 γυναικες ην εχητε κητερων χρειην
 125 η σαμβαλισκων η ακατοικιην ελκιν
 ειθ ισθε την μοι δουλ[ην] ωδε πεμπιν
 συ δ ηκε Μητροι προς με τηι ενατηι παντως
 οκως λαβηις καρκινια την γαρ ουν βαιτην
 θαλπουσαν ευδειν δολιφρονουντα και ραπτιν

VIII.

Ενυπνιον

α στηθι δουλη ψυλλα μεχρι τεο κιστη
 ρεγχουσα την δε χοιρον αυονη δρυπτι
 η προσμενις συ μεχρις ευ ηλιος θαλψι

114. ελη: qu. ελης? The writing is faint, but there does not seem to be room for the necessary letters.

115. της: the ι is added above the line.

116. It is the right-hand half of this column that is contained on the fragment seen by Professor Sayce (cf. Introduction, p. 6). Professor Sayce had, however, only time to make a hasty copy, and his text consequently requires some corrections.

119. την σμιλην: the top portions of the

letters την σ are lost.

126. πεμπιν: corrected from πεμπετε, but the metre remains defective. Probably a compound of πεμπειν should be read. A stroke in the margin calls attention to the corruption.

129. δολιφρονουντα: or δονφρονουντα, which certainly seems to be what the scribe actually wrote.

VIII.

3. θαλψι: corrected from θαλψηι.

APPENDIX.

THE FRAGMENTS OF HERODAS.

(The order is that of Meineke, but the numbers in the 3rd edition of Bergk's *Poetae Lyrici Graeci* are given in brackets.)

1 (3).

Stobaeus, *Flor.* 78, 6, 'Ηρώδου Μιμιάμβων.

ἡ χαλκήν μοι μυῖαν ἡ κύθρην παίζει,
ἡ τῆσι μηλάνθησιν ἄμματ' ἐξάπτων
τοῦ κεσκίου μοι τὸν γέροντα λωβῆται.

Line 2 : vulgo ἡ ταῖσι μηλολόνησ : codd. ἐν ταῖσι μηλάνθασιν.

2 (4).

Cf. VI. 37-39.

3 (5).

Stobaeus, *Flor.* 98, 28, 'Ηρώδα Μιμιάμβων.

ὥς οἰκίην οὐκ ἔστιν εὐμαρέως εὐρεῖν,
ἄνευ κακῶν ζώουσιν ὅς δ' ἔχει μείον,
τοῦτόν τι μείζον τοῦτέρου δόκει πρήσσειν.

Line 3 : libri τούτου . . . δοκεῖ.

4 (6).

Cf. I. 15, 16.

5 (1).

Stobaeus, *Flor.* 116, 21, 'Ηρώδου ἐν Μολπεινοῦ.

ἐπὴν τὸν ἐξηκοστὸν ἥλιον κάμψης,
ὦ Γρύλλε, Γρύλλε, θνήσκε καὶ τέφρη γίνεου,

ὥς τυφλὸς οὐπέκεινα τοῦ βίου καμπτήρ.
ἤδη γὰρ αὐγὴ τῆς ζώης ἀπήμβλυνται.

Line 3 : libri δ' ὑπὲρ κείνο.

Line 4 : libri αὕτη τῆς ζωῆς ἀπήμβλυτο. This line is separated from the rest in Stobaeus (116, 22), and was first joined with them by Salmasius.

6 (7).

Cf. I. 67, 68.

7 (2).

Athenaeus, III. 86 b, 'Ηρώδης ἐν Συνεργαζομέναις.

προσφύς ὅκως τις χοιράδων ἀναρίτης.

8 (8).

Cf. V. 32.

9 (9).

Cf. III. 10.

10 (10).

Schol. Nicand. Ther. 377, καὶ 'Ηρώδης ὁμοίως καὶ ἐν ἡμιάμβοις [καὶ ἐν ἡμιάμβοις om. Schneidewin] ἐν τῷ ἐπιγραφομένῳ [al. περιγραφομένῳ vel ὑπογραφομένῳ] Ὑπνῷ [al. ὕμνῳ].

φεύγωμεν ἐκ προσώπου,
μή σ' ἐκπερῶν ὁ πρέσβυς
οὐλῇ κατευθὺ [κρατὸς] ,
βατηρίῃ κολάψῃ.

Line 3 : Bergk κατιθύ.

Line 4 : libri καλύψῃ.

ΥΠΕΡΕΙΔΟΥ(?) ΚΑΤΑ ΦΙΛΙΠΠΙΔΟΥ.

PAPYRUS CXXXIV.

THE fragment of an oration which follows is written on a roll of papyrus which also contained the third of the epistles attributed to Demosthenes. The papyrus is imperfect at both ends, the first part of the oration and the last of the epistle being alike lost. The remaining portion of the oration is, moreover, somewhat mutilated. The last nine columns of it remain, with several detached fragments belonging to the earlier portion of the work, none of which, however, contains a complete line. The texts of the larger of these are given below. The continuous portion of papyrus on which the oration is written measures 1 ft. $7\frac{1}{4}$ in. in length, and $9\frac{1}{4}$ in. in height. There is a margin of about $1\frac{1}{2}$ in. at the top, and nearly 2 in. at the bottom, and the columns are separated by a space of about a quarter of an inch. The columns are narrow, measuring barely $1\frac{3}{4}$ in. in breadth, and containing from 16 to 19 (generally 17) letters in a line. There are 26 to 28 lines in each column. The columns lean markedly to the right, as is often the case in papyri of early date. The writing is a small and very neat uncial, not unlike that of the MS. which contains the orations of Hyperides against Demosthenes and on behalf of Lycophron and Euxenippus (Brit. Mus. Papp. CVIII. and CXV.), but somewhat smaller and more delicate even than that. The most peculiarly formed character in it is the A, which resembles the Δ, the cross stroke being carried across the left limb and forming a loop with the bottom of the latter. The left limb and the cross stroke are, in fact, written conjointly, by one action of the pen, much like the ordinary modern way of writing a minuscule *a*, and the right limb joins the top of the letter to the cross stroke. A similarly-formed *a* occurs in some of the Herculaneum papyri. Ligatures between the letters are frequent and strongly marked. No abbreviations are employed, but the character 7 (or more rarely =) is used to fill up a superfluous space at the end of a line. A horizontal or a circumflex stroke drawn below the beginning of a line denotes a pause in the sense in the course of it; and a larger pause is indicated by leaving a blank space, equivalent to one or two letters. There are



a very few corrections, in two cases apparently in a different hand, employing a differently-formed *a*, which resembles that used in the other Hyperides MS. mentioned above (*i.e.*, a loop on the left joining a diagonal stroke on the right). In date the MS. must be placed very early, apparently before the other MS. of Hyperides (1st or 2nd cent. B.C.), and perhaps in the 2nd cent. B.C.

No author's name is given in the MS., and it can only be supplied from internal evidence. The speech is one delivered by the prosecutor in a *γραφὴ παρανόμων*, and as in the course of it (l. 92) he addresses one Philippides by name, it may be presumed that the latter was the defendant¹. The proposal which gave rise to the prosecution was a motion to award a crown to certain *πρόεδροι* on account of their uprightness towards the people of Athens, and because they had executed their office in accordance with the laws (*δικαιοσύνης τε τῆς εἰς τὸν δῆμον τὸν Ἀθηναίων, καὶ διότι κατὰ τοὺς νόμους προηδρεύκασιν*, ll. 86-90). It is evident that there is more in such a proposal as this than meets the ear. It cannot have been usual to vote crowns to the *πρόεδροι* whenever they did not act illegally, though Aeschines (*in Ctes.* § 3, p. 54) indicates that corrupt practices were tolerably frequent among them; and the gist of the proposal evidently lay in the reference to some action of theirs in putting an important motion of doubtful legality to the vote. The prosecutor declares that he has proved that their action was illegal, and no doubt the real question at issue was the merits of a certain policy with which the motion was connected, and of the politicians with whom it was identified. As in the great case of the Crown, a political battle was fought on a legal issue. As to the sides represented by each party there is no doubt. The prosecutor attacks his opponents in the various terms which we are accustomed to find in the speeches of Demosthenes against Aeschines. They are the men who have always associated with the enemies of Athens—with the Lacedaemonians when they were strong, though their interest in them lapsed when they ceased to be a danger to Athens (ll. 3-12), and with 'the tyrants' in later times (ll. 153-155). They have rejoiced over the disasters that have befallen the city (ll. 139-143). They have always been on the look-out for occasions on which they could do a mischief to the democracy (ll. 125-134).

¹ It should also be mentioned that in l. 22 another person is apparently addressed in the vocative, who seems to be Democrates of Aphidna, an obscure politician who is mentioned by Aeschines and elsewhere. The passage is mutilated, and therefore both the

name and the bearing of it are uncertain; but from the way in which Democrates has been introduced just before (l. 13) with the name of his deme, as though he was being then mentioned for the first time, it does not seem probable that he was the defendant in the case.

In all this we recognise the tone of an orator of the anti-Macedonian party attacking, after the disaster of Chaeronea, one of the members of the party which had been, or was accused of being, hand in glove with Philip. The evidence on which the particular orator can be identified is slight, but perhaps sufficient. The name of the defendant is, as has been stated above, Philippides¹; and it is known that a politician of this name was the subject of attack in one of the speeches of Hyperides. The mention of this fact occurs in Athenaeus, and runs as follows:—λεπτὸς δ' ἦν καὶ Φιλίππιδης, καθ' οὗ λόγος ἐστὶν Ὑπερίδῃ τῷ ῥήτορι λέγων αὐτὸν ἓνα τῶν πολιτευομένων εἶναι. ἦν δ' εὐτελὴς τὸ σῶμα διὰ λεπτότητα, ὥς ὁ Ὑπερίδης ἔφη (Athen. XII, p. 552 D; cf. Aelian, *Var. Hist.* X. 6). This *λεπτότης* was proverbial, as appears from the phrase *Φιλίππιδου λεπτότερον* in the comic poet Alexis (Athen. VI, p. 230 B; XI, 502 F). Nothing more is known with certainty of this Philippides. A person of the name, belonging to the deme Paeania, is called as a witness in the speech (attributed to Demosthenes) against Theocrines (*Or.* 58, § 33, p. 1332), and the same name recurs in that deme in an inscription of 299–298 B.C. (C. I. A. ii. 297)². The Philippides of the speech against Theocrines is probably identical with the person of that name who is twice mentioned by Demosthenes in his speech against Meidias (*Or.* 21, §§ 208, 215, pp. 581, 583); but as he is there described as a man of great wealth, who had performed the functions of a trierarch (cf. C. I. A. ii. 795, where he appears as a *syntrierarch* of Demosthenes), it is hardly probable that he is the same as the Philippides whose *εὐτέλεια* is derided by Hyperides. We are, therefore, left with the information given by Athenaeus, which, so far as it describes him as a politician of the opposite party to Hyperides, is in complete accordance with the present oration. The actual passage cited by Athenaeus does not occur in the fragment before us; but this is not surprising, as it is evident that it belonged to that part of the speech in which Hyperides, following the ordinary precedents of the Athenian courts of law, entertained the jury with witticisms on the personal peculiarities and moral obliquities of his opponent. This section is not contained in our fragment, and therefore absolute proof is wanting that this is the oration from which the quotation in Athenaeus was taken; but there appears to be no other known work to which it has an equal claim to be referred.

¹ It is true that there is a lacuna in the MS. between the Φ and the first π, but the space is just sufficient for the three characters λιλ, while it would not hold the εἰδι necessary to make the name Pheidippides, which is the only other possible. Moreover Philippides is known

as a politician in this period, while a Pheidippides is not.

² Cf. Koehler (*Hermes* V. 347 ff.) for information concerning this Philippides and his family.

The part of the oration which has been preserved is not that which would have been the most valuable. The earlier part would have contained a discussion of some of the political crises of the age of Hyperides, which might have added something to our knowledge of the history of the period. The present fragment opens with a denunciation of the defendant in somewhat general terms, and then passes almost immediately (l. 46) to a final summary of the case and of the issue before the jury. In this summary specific details are naturally out of place, and we therefore cannot be said to acquire much definite increase of historical knowledge. Still, any addition to our stock of classical literature is to be welcomed, and in this case we gain a not inconsiderable specimen of the style and language of the orator who, second only to Demosthenes in his own day (*proximus huic, longo sed proximus intervallo*), was apparently hopelessly and entirely lost to the knowledge of the modern world, until, less than half a century ago, he began to be given back to us from the tombs of Egypt.

Dr. J. E. Sandys has very kindly read through the proofs of this fragment, and has suggested several corrections and improvements. In particular, the supplements of the lacunas in col. 1, lines 12 to 20, are due to him. Professor Jebb has also given the sheets the benefit of his revision. The dots which mark lacunas indicate the number of letters which appear to be missing; but where both the beginnings and ends of lines are lost, as in col. 1, it is very difficult to be certain as to the exact number, and the slope of the columns and the somewhat uneven length of the lines increase the difficulty.

The autotype plate represents the last column and a quarter of the text, showing the conclusion of the oration.

COL. 1. κατηγορίας ποιοῦνται,
καὶ φανερόν ποιοῦσιν
ὅτι οὐδὲ τότε φίλοι ὄν-
τες Λακεδαιμονίων ὑ-
5 πὲρ ἐκείνων ἔλεγον,
ἀλλὰ τὴν πόλιν μισοῦν-
τες καὶ τοὺς ἰσχύοντας ἄ-
[μα] καθ' ὑμῶν θεραπεύ-
οντες. ἐπεὶ δὲ νῦν ἡ
10 [ἐκ]είνων δύναμις εἵ[ς]
[μικρὸν μετέστη, τό [τε]
[κο]λακεύειν προεῖν[το καὶ]
[δὴ] καὶ Δημοκράτη[ς το]-
[ῦ]τοις ὁ Ἀφιδναῖος...
15 [συγ]καθήμενος ἡ α...
[καθ]ιστὰς γελωτοπ[οιεῖν]
[ἐπὶ] τοῖς τῆς πόλεω[ς ἀτ]-
[υχ]ήμασιν καὶ λό[γους]
[πλάττ]ειν μεθ' ἡμέρ[αν]

1. ποιοῦνται: the final letter is written above the line.

3. τότε: this must refer to some period during the Spartan supremacy when there was enmity between Sparta and Athens. The most probable time is during the war which followed on the liberation of Thebes (378-374 B.C.). It seems to be going too far back to refer it to the time of the Corinthian war.

8. θεραπεύοντες: written *εθεραπευοντες* originally, but the first *ε* is cancelled by a dot placed above it.

11. μετέστη: MS. *μετεστη*.

13. Δημοκράτης ὁ Ἀφιδναῖος: this person is mentioned in Aesch. *De Fals. Leg.* p. 30, as a member of the βουλή, and as moving to summon the envoy Aristodemus to give an account of his embassy to Macedon. He is

also referred to in Isaeus, *De Philoctemonis Hereditate*, p. 58 (*Or.* 6, 22), Arist. *Rhet.* iii. 4, 3, Plutarch, *Praec. reip. ger.* c. 7, 6, Stob. *Flor.* 13, 30, 22, 43, Curt. vi. 5, 9 (though his deme is only mentioned in the first of these passages); but nothing seems to be known about him. The *Dictionary of Classical Biography* identifies him with the Democrates mentioned in the (probably spurious) *ψηφίσματα* in Demosthenes, *De Corona*, pp. 235, 291, whose deme is there given as Phlya.

16. γελωτοποιεῖν: the MS. has an *α* between the *τ* and *ο*, but there are faint traces of a dot above it, intended to cancel it. Some such verb as *εἰώθει*, or (as Dr. Sandys suggests) *ἐτόλμα*, is needed in l. 14 to account for this infinitive.

- 20ραι, εἰς ἐσπέρα[ν δὲ]
πων ὥς ὑμ[ᾶς] .
καίτοι ὦ Δημ[ό]-
 [κρατες].. νωι σοὶ οὐκ..
ο τοῦ δήμου
 25[ο]ὐδὲν διὰ τι..
ὑμεῖς οὐ πα[ρ' ἐ]-
 COL. 2. τέρου σ' ἔδει μαθεῖν ὅτι ὁ
 δῆμος χάριτας ἀποδί-
 δωσιν τοῖς εὐεργέταις
 30 ἀλλὰ παρὰ σαντοῦ· α[ὐ]τὸς
 γὰρ ὑπὲρ ὧν ἕτερο[ι] εὐ-
 εργέτησαν νῦν τὰς [τ]ι-
 μὰς κομίζε[ι]ς. ἔπε[ι]θ' ὁ-
 τι ἐν νόμῳ γράψας [ὁ] δῆ-
 35 μος ἀπείπεν μήτε [λέ]-
 γειν ἐξεῖναι [μηδενὶ] κα-
 κῶς Ἀρμόδι[ον] καὶ Ἀρ[ισ]-
 τογείτονα μήτ' ἄσα[ι ἐ]-
 πὶ τὰ κακίονα . ἦ κ[αὶ]
 40 δεινόν ἐστιν [εἰ] το[ύ]ς
 μὲν σοὺς προγόνους =
 [ὁ] δῆμος οὐδὲ μεθυσθέν-
 [τ]ι ᾤετο δεῖν ἐξεῖναι κα-
 [κ]ῶς εἰπεῖν, σὺ δὲ νήφω[ν]

20. Dr. Sandys suggests [ἐν ἀγο]ρᾷ.

21.πων: OFσων.

32. τιμὰς: MS. τειμας.

35. ἀπείπεν: this law does not appear to be mentioned elsewhere. The orator here refers to it merely to make a rhetorical point. He is still addressing Democrates, who was of the deme of Aphidna, to which Harmodius belonged (Pape, *Wörterbuch der griech. Eigennamen*, ed. Benseler), and in which (as appears from C. I. A. ii. 804, l. 165) the name Harmodius was still preserved in 334-333 B.C.; and Hyperides asks if it is reasonable that his an-

cestors should be protected from evil-speaking even on the part of drunkards, while he himself deliberately speaks evil of the whole people of Athens. Cf. Aesch. in *Timarch.*, §§ 132-140, pp. 18, 19.

38, 39. ἄσαι ἐπί: this supplement, with the reading of the MS. on which it depends, is due to Prof. Jebb and Dr. Sandys. It is possible that τὰπί should be read for ἐπί, which would avoid the hiatus.

39. κακίονα: MS. κακειονα.

43. ᾤετο: MS. ωετο.

- 45 [τ]ὸν δῆμον κακ[ὼς] λέγεις.
 [βρ]αχέα δ' ἔτι πρὸς [ύ]μᾶς εἰ-
 [π]ών, ὧ ἄνδρες δικ[α]στα[ί],
 [καὶ] ἀναλογισάμενος, κα-
 [ταβ]ήσομαι. γραφή πα-
 50 [ρα]νόμων ἐστὶν ὑπὲρ
 [ῆς τ]ὴν ψῆφον μελλετε
 [οῖσ]κιν. τὸ δὲ ψήφισμα
 COL. 3. τὸ κρινόμενον ἔπαινος
 προέδρων. ὅτι δὲ προσ-
 55 ἥκει τοὺς προέδρους
 κατὰ τοὺς νόμους προε-
 δρεύειν, οὗτοι δὲ παρὰ τοὺς νό-
 μους προηδρεύκασιν,
 αὐτῶν τῶν νόμων ἡ-
 60 κούετε ἀναγινωσκο-
 μένων. τὸ λοιπὸν ἡ-
 δὴ ἐστὶν παρ' ὑμῖν· δεί-
 ξετε γὰρ πότερα τοὺς
 παράνομα γράφοντας
 65 τ[ιμω]ρήσεσθε, ἢ τὰς τοῖς
 εὐε[ργέ]ταις ἀποδεδειγμέ-
 νας [τι]μὰς ταύτας δώσε-
 τε [το]ῖς ἐναντία τοῖς νό-
 μοις πρ[οεδρεύουσιν, καὶ
 70 ταῦτα ὁμωμοκότες κα-
 τὰ τοὺς νόμους ψηφιεῖσ-
 [θ]αι. ἀλλὰ μὴν οὐδ' ἐξα-
 πατηθῆναι ὑμῖν ἔνεσ-
 [τι]ν ὑπὸ τοῦ λόγου αὐ-
 75 τῶν, ἂν φῶσιν ἀναγκαῖ-

45. λέγεις : MS. λεγεις.

53. κρινόμενον : MS. κρεινομενον.

57. οὗτοι δέ : these words are added above the line.

60. ἀναγινωσκομένων : MS. αναγεινωσκομενων.

62. ὑμῖν : MS. υμειν.

65. τιμωρήσεσθε : MS. τειμωρησεσθε.

67. δώσετε : corrected in the MS. from σωσετε.

73. ὑμῖν : MS. υμειν.

74. λόγου : the λ and γ are written as corrections, apparently of τ and τ.

α ε[τ]να[ι τῶ] δῆμῳ τὰ πε-
 ρὶ [τ]ῶν τ[ιμ]ῶν ψηφίζεσ-
 θα[ι]· το[ύς γ]ὰρ προέδρους
 COL. 4. οὐκ ἔνεστιν εἰπεῖν
 80 ὥς ἀνάγκη τις ἦν στεφα-
 νῶσαι. πρὸς δ]ε τοῦτοις
 αὐτὸς ἡμῖν [οὗτ]ος ῥαδί-
 αν πεποίηκ[εν] τὴν γνῶ-
 σιν· ἔγραψεν γ[ὰρ] ὧν ἔνε-
 85 κα ἔστεφάνω[σε]ν τοὺς ἄ-
 προεδρους, δι[κα]ιοσύνης
 τε τῆς εἰς τὸν δ[ι]ῆμον τὸν
 Ἀθηναίων κα[ὶ δι]ότι κα-
 τὰ τοὺς νόμο[υς] π[ρο]ηδρεύ-
 90 κασιν. ἐπὶ δ[ὲ τ]αὐτ' ἄγε 7
 τ' αὐτὸν ἀπολο[γ]ησόμε-
 νον, καὶ σύ, ὦ Φ[ιλι]ππίδη,
 δείξας ἀληθῆ εἴ[να]ι τὰ πε-
 ρὶ τῶν προέδρ[ων], ἃ δ' ὑπέ-
 95 θου ἐν τῷ ψηφ[ίσ]ματι ἀ-
 πόφευγε. εἰ δ' ο[ἴει] κορδα-
 κίζων καὶ γελ[ωτ]οποι-
 ῶν, ὅπερ ποι[εῖν] εἴωθας,
 ἐπὶ τῶν δικαστ[ηρ]ίων
 100 ἀποφεύξεσθαι, . . . ης
 παρὰ τούτω[ν] σ 7
 υγγνώμην ἥ ε ι
 να παρὰ τὸ δίκαι[ον] .. τρ

79. Before εἰπεῖν the word ὥς has been written in error, but has been cancelled by dots placed above it.

85. At the end of the line is the character ζ, to fill up a blank space. The same sign is used elsewhere in this papyrus, but without the surrounding dots.

90. The υ of ταὐτ' is added above the line.

92. καὶ σὺ κ.τ.λ.: the construction of the following sentence appears to be imperfect, and perhaps δειξόν should be substituted for δείξας.

98. εἴωθας: MS. εἰωθες.

101. The line concludes with the character 7, in spite of the extraordinary division of the word συγγνώμην which this necessitates.

102. ε ινα: possibly ελεόντως, as sug-

- .. ειν. πολλοῦ γε δ[εῖ γ]ὰρ
 COL. 5. 105 ἀπέθου σαντῶ εὐνοίαν
 παρὰ τῷ δήμῳ· ἀλλ' ἐτέ-
 ρωθι, οὐδὲ τοὺς σῶσαί σε
 δυναμένους ὧν δεῖν
 κολακεύειν, ἀλλὰ τοὺς τῷ
 110 δήμῳ φοβεροὺς ὄντας.
 καὶ ἐν μὲν σῶμα ἀθάνα =
 τον ὑπ[εῖλη]φας ἔσεσθαι, πό-
 λεως δὲ τηλικαύτης θάνα-
 τον κατέγνωσ' οὐδ' ἐκείνο
 115 συνιδάν, ὅτι τῶν μὲν τυ-
 ράννων οὐδεὶς πώποτε
 τελευτήσας ἀνεβίωσεν, =
 πόλεις δὲ πολλὰ ἄρδην ἀν-
 αιρεθεῖσαι πάλιν ἴσχυσαν.
 120 οὐδὲ τὰ ἐπὶ τῶν τριάκον-
 τα ἐλογίσασθε, οὐδ' ὥς
 καὶ τῶν ἐπιστρατευσάν. 7
 των καὶ τῶν ἐνδοθεν
 συνεπιθεμένων αὐτῇ
 125 περιεγένετο, ἀλλὰ φανε-
 ροὶ ἐγένεσθε καιροφυλα-
 κοῦντες τὴν πόλιν εἴ-
 ποτε δοθήσεται ἐξουσί-
 α λέγειν τι ἢ πράττειν κα-
 130 τὰ τοῦ δήμου. εἶτα περὶ
 COL. 6. καιρῶν αὐτίκα δὴ τολ-
 μήσετε λέγειν τοὺς κα-

gested by Dr. Sandys, but it is doubtful whether there is room for the requisite number of letters in the lacuna.

112. ὑπεῖληφας: there is a blunder in the text here, and the word seems to have been finally written by a later hand. The first two letters and the last three are clear, but the middle is chaotic.

114. ἐκείνο: MS. εκεῖνο.

127. τὴν πόλιν: originally written *εν τῇ πολει*, but the preposition and the *ε* of *πολει* are cancelled by dots above them, and a *ν* is written in correction of the *ι* of *τῇ* and as a termination to *πολει*. For the phrase cf. Demosth. *Or.* 23, § 173, p. 678.

- τὰ τῆς πόλεως καιροὺς
οὐ παραφυλάξαντες, καὶ τὰ παι-
135 δία ἤκεις ἔχων εἰς τὸ δι-
καστήριον, καὶ ἀναβιβάσας
αὐτίκα δὴ ἀξιῶσεις ὑπὸ
τούτων ἐλεεῖσθαι. ἀλλ' οὐ
δίκαιον· ὅτε γὰρ ἡ πό-
140 λ[ι]ς ὑπὸ τῶν ἄλλων ὤ-
κ[τ]είρετο διὰ τὰ συμβάν-
[τα], τόθ' ὑφ' ὑμῶν ἐξυβρί-
ζ[ε]το. καίτοι οὗτοι μὲν
τὴν Ἑλλάδα σώζειν προ-
145 ελόμενοι ἀνάξια τῶν
φρονημάτων ἔπασχον,
σὺ δὲ τὴν πόλιν εἰς τὰς
ἐσχάτας αἰσχύνας ἀδίκως
καθιστὰς νυνὶ δικαίως
150 τιμωρίας τεύξῃ. διὰ τί
γὰρ τούτου φείσαισθε; πό-
τερα διότι δημοτικός ἐσ-
τιν; ἀλλὰ ἴστ' αὐτὸν τοῖς μὲν
τυράννοις δουλεύειν προ-
155 ελόμενον, τῷ δὲ δήμῳ
προστάττειν ἀξιοῦντα.
ἀλλ' ὅτι χρηστός; ἀλλὰ δις
COL. 7. αὐτοῦ ἀ[δικί]αν κατέγνω-
τε. ναί, ἀλλὰ χρήσιμος·
160 ἀλλ' εἰ χρήσ[εσ]θε τῷ ὑφ' ὑ-

134. παραφυλάξαντες: the preposition is added above the line in another hand.

141. τὰ συμβάντα: presumably the disaster of Chaeronea. It is certain from ll. 10, 11 that this speech was delivered later than the battle of Leuctra, and Chaeronea was the only great catastrophe that befel Athens after that date. It is moreover almost the only occasion since the Persian wars on which the Athenians

could represent themselves as τὴν Ἑλλάδα σώζειν προελόμενοι (ll. 145, 146).

150. τιμωρίας: MS. τειμωρίας. τεύξῃ: MS. τευξῇ. Possibly the more Attic τεύξει should be restored.

153. ἀλλά: the second α is written above the line in correction of an ε.

158. ἀδικίαν: cf. Andoc. *De Myst.* § 3, p. 1, καταγόντες αὐτῶν ἀδικίαν.

μῶν ὁμολ[ογ]ομένης
 πονηρῶ [κρι]θέντι, ἥ 7
 κρίνειν κα[κ]ῶς δόξετε
 ἥ πονηρῶν [ἀν]θρώπων
 165 ἐπιθυμ[εῖν]. οὐκοῦν οὐ-
 κ' ἄξιον τὰ [τούτ]ου ἀδική-
 ματα αἰ[θις ἀν]αδέχεσ-
 θαι, ἀλλὰ [τιμω]ρ[εῖσθαι]
 τὸν ἀδικοῦντα. κ[αὶ] ἐὰν
 170 ἄρα λέγῃ τις ἀναβὰς ὥς
 δις ἤλωκεν [πρ]ότερον
 παρανόμων, [κ]αὶ διὰ τοῦ-
 το φῆ δεῖν ὑμᾶς ἀ[π]οψηφί-
 σασθαι, τοῦναντίον ποι-
 175 εἴτε κατ' ἀμφότερα. πρῶ-
 τον μὲν [γὰρ εἰ]τύχημά
 ἐστὶν τὸν ὁμολογουμέ-
 νως τὰ παράνομα γρά-
 φοντα τὸ τρίτον κρινό-
 180 μενον λαβεῖν· οὐ γὰρ
 ὥσπερ ἀγαθοῦ τινὸς φεί-
 δεσθαι προσήκει τοῦ-
 του, ἀλλὰ τὴν ταχίστην
 ἀπηλλάχθαι, ὅς γε τοῦ
 185 τρόπου δις ἤδη ἐν ὑμῖν
 Col. 8. βάσανον δέδωκεν. εἰ-
 πειτα δὲ ὥσπερ τοῖς τῶν
 ψευδομαρτυριῶν δις ἡ-
 λωκόσιν δεδώκατε ὑ-
 190 μείς τὸ τρίτον μὴ μαρ-
 τυρεῖν μηδ' οἷς ἀν παρα-
 γένωνται, ἵνα μηδεὶν
 τῶν πολιτῶν ἧ τὸ ὑμέ-

163. κρίνειν : MS. κρινεῖν.

173. φῆ : MS. φη.

179. κρινόμενον : MS. κρινόμενον.

193. πολιτῶν : MS. πολιτῶν.

- τερον πλήθος αἴτιον
 195 [τ]οῦ ἡτιμῶσθαι, ἀλλ' αὐ-
 [τὸς] α[ὕ]τῳ ἀλφῇ ἢ παύη-
 ται τὰ ψευδῇ μαρτυρῶν,
 οὕτω καὶ τοῖς ἡλωκόσι
 παρανόμων ἔξεστιν
 200 μηκέτι γράφειν, εἰ δὲ
 μή, δῆλόν ἐστιν ὅτι ἰδί-
 ου τινὸς ἔνεκα τοῦτο
 ποιοῦσιν ὥστε οὐκ οἴ-
 κτου οἱ τοιοῦτοι ἀξιοί εἰ-
 205 σιν ἀλλὰ τιμωρίας. ἴ-
 να δὲ μὴ προθέμενος
 πρὸς ἀμφορέα ὕδατος
 εἰπεῖν μακρολογῶ,
 ὁ μὲν γραμματεὺς ὑμῖν
 210 ἀναγνώσεται τὴν γρα-
 φὴν πάλιν. ὑμεῖς δὲ =
 τῶν τε κατηγορημένων
 COL. 9. μεμνημένοι καὶ τῶν
 νόμων ἀκούσαντες
 215 ἀναγιγνωσκομένων
 τὰ τε δίκαια καὶ τὰ συμφέ-
 ροντα ὑμῖν αὐτοῖς ψη-
 φίζεσθε.

The following are the largest of the fragments still remaining of the earlier part of the MS.

(1) Ends of lines from the upper portion of a column. The initial letters of several lines of the succeeding column are visible on the same piece of papyrus.

- | | |
|---|---|
| 195. ἡτιμῶσθαι : MS. ητιμωσθαι. | been erased. |
| 196. ἀλφῇ : MS. αλω. | μακρολογῶ : MS. μακρολογωι, of course |
| 205. τιμωρίας : MS. τειμωρίας. | a scribe's blunder who thought he was writing |
| 207. ἀμφορέα : cf. [Dem.] <i>Contr. Macart.</i> | the dative of λόγος. |
| p. 1052 (<i>Or.</i> 42, § 8). | 217. ὑμῖν : MS. υμειν. |
| 208. εἰπεῖν is written over δείσειεν, which has | |

. . . [τ]οσαντων
 . . . αἰς ο δ εν
 . . . εν τηι ελευ
 . . . τα των
 . . . των η
 . . κρατησαν
 . . ον την
 . . τες και
 . . αιων τα
 . . . ει του
 . . χοντες
 . . . ωχεν
 . . . νος
 . . . να ζ.

(2) Ends of lines from the upper portion of a column.

. . . ουκ ευχες
 . . . αντα τα
 . . . νατραπη
 . . . ναναι 7
 . . . σωνα παρ
 . . . και υ
 . . . σθαι εν
 . . . οἰς .

(3) From the top of a column.

. . ελευθερα πο . .
 . . οἰς τυραννοῖς . .
 . . ντα πραττον . .
 . . εις δε υμῖν . .

(4) Beginnings of lines.

μοκα . . .
 λα περ . .
 ρει φιλ . .
 τευς α . .

την χ . .
 τουτο δ . .
 ιηπο . .
 σατο εφ . .
 μαχου . .
 βως γε . .

(5) Beginnings of lines; in some cases the first letter is lost.

. . ι τοις Ελλη . .
γενετο το . .
 παρ ημειν κα . .
 αλλοις πασιν . .
 των δωρεω . .
 [δ]ικαιως.

(6) Beginnings of lines, from the top of a column.

εκεινο . .
 επεμβα . .
 μωι εν τ . .
 περ και . .
 οι εισιν . .
 περ γαρ τ . .

ΔΗΜΟΣΘΕΝΟΥΣ

ΕΠΙΣΤΟΛΗ Γ.

PAPYRUS CXXXIII.

THE roll of papyrus which contains the preceding fragment of Hyperides also holds the text of the greater part of the third of the epistles attributed to Demosthenes. A blank space of about a foot intervened (before the papyrus was divided for purposes of mounting) between the two texts, and then the Demosthenes begins, without title, but with the introductory formula *Δημοσθένης τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν*. The length of papyrus occupied by the epistle, up to the point at which it breaks off, is 2 ft. 9 in. The text is written in twelve columns, and rather less than three more would have been required to complete the epistle. The columns are rather longer than those of the Hyperides, and contain from 29 to 36 lines, the later ones being more closely written than the earlier. In breadth they measure $2\frac{1}{4}$ in., and contain, as a rule, about 28 to 30 letters in a line; and they lean strongly to the right as in the Hyperides. The writing is in a different hand from that of the Hyperides. It is an extremely small and fine uncial, not so graceful as that of the other text, but very delicate and clear; and as it employs fewer ligatures it is in some respects easier to read at first sight, in spite of its minuteness. Palaeographically, it deserves comparison with the papyrus fragment of the *Phaedo* of Plato, recently discovered by Mr. Flinders Petrie, though the latter is, no doubt, considerably earlier in date. No abbreviations are used, nor do the characters occur which are found in the Hyperides to fill up a blank space at the end of a line. Pauses in the sense are marked by a circumflex stroke below the beginning of the line and a blank space in the text, and these pauses are more accurately marked than in the Hyperides. A few corrections are made in the original hand. The date of the MS. must be contemporary with that of the Hyperides, as so large a space of empty papyrus would not long be preserved unused at the end of the latter; it is therefore probably of the 2nd century B.C.



The following collation is made with the text of Blass' revision of Dindorf (*Demosthenis Orationes*, ex recensione G. Dindorfii: editio quarta correctior, curante F. Blass, editio maior: *Bibliotheca Teubneriana*, Leipsic, 1889). References are given to the pages of Reiske, as well as to the sections in Blass' edition. There are a few classes of variations from the printed text which are not noted after their first or second occurrence. The *ν* ἐφελκυστικόν is often added both to nouns and verbs when no vowel follows. Final vowels are seldom elided before words beginning with a vowel. The diphthong *ει* is often written for the simple *ι*, as in κρείνω, τεμωρία, πολειτεία. The *ι* *adscriptum* is often added wrongly to terminations in *ω* or *η* which are not datives; e.g., φανερί, χρῆι, ἔχωι. Finally *ν* often stands unchanged before *β*, *φ*, &c., as in συνφέρειν, συνβαλνεν. Mis-spellings or blunders in writing are of rare occurrence. The text is incomplete, containing 38 sections out of the 45 into which Blass divides the epistle; but so far as it goes the papyrus is perfect and in good condition, except in a few places where some letters are lost through rubbing.

The letter of Demosthenes on behalf of the children of Lycurgus, even if genuine, is not of any great importance, and therefore the discovery of a new and very early evidence for its text is not of very special moment. In itself, however, the text of this MS. appears to be a good one. It contains, as all MSS. contain, a certain number of obvious scribe's blunders, but it also contains some interesting variants from the received text. Some of them seem to be improvements, such as *μηκος* in § 8, *ἀνθρωπινώτατα* in § 12, *ἀν* ἐδειξεν in § 30, and the insertion of *ἐάν* in § 38, where it has been dropped by all the MSS. It also confirms several corrections which have been made by various scholars, and which in Blass' edition rest on their conjectures alone; thus, § 9 *δσον* for τὸ δσον (Blass), § 22 *ἀγνώσι* for ἀγνώμοσι (Dobree), ἀδικοῖσθε for ἡδικεῖσθε or ἀδικεῖσθαι (Sauppe), § 25 *οὐδεῖς* for οὐδεῖς ἄν (Sauppe), § 27 *τιν'* for τήν (Blass), § 28 *δ' ἐν* for δέ (Reiske), § 30 *πατρίους* for πατρώους (Wolf), § 31 *Εὐθύδικον* for Εὐδικον or Εὐδημον (Blass), § 32 *γενέσθαι* for γενήσεσθαι (Fuhr), besides the insertion of *ἐάν* in § 38, mentioned just above, which had been conjectured by Bekker. Many others are at least as good as the received text, and it is a matter of indifference whether they are accepted or not. The MSS. of Demosthenes appear to defy arrangement in families, and it is impossible to bring this one into precise relationship with those already known; but its testimony is generally on the side of S. and the other leading codices. Only in one case is there a marked divergence in phrase, when in § 13, *ἐν παρησίᾳ ζῶντες* takes the place of *δύτες Ἀθηναῖοι καὶ παιδεῖας*

μετέχοντες, and here it is difficult to decide which version is preferable, or to explain the origin of the variation. The papyrus texts of ancient authors which have hitherto been discovered have not, as a rule, been of much textual value where the works which they contain are already known; but the present MS. seems to be of a better class than most of them, and will deserve consideration in any future critical edition of Demosthenes.

The autotype plate represents the third column from the end of the MS. (§§ 27-31 Blass, p. 1481 Reiske).

Reiske,

P. 1474. § 1. ὧν ἐμοί for ἃ μοι.

τὴν προτέραν ἐπιστολὴν ἔγραψα for τὴν προτέραν (τὴν προτέραν ἐπιστολὴν, Q) ἔπεμψα.

ὕμειν for ὑμῖν: and so generally.

συνβαίνει for συμβαίνει: and so generally.

οὐκ ἐμποδῶν for ἐκποδῶν.

διατρίβοντι for διατρίβοντι.

γιγνομένοις for γεγενημένοις: so MSS.

§ 2. ἐπέστειλα μὲν οὖν for ἐπέστειλα μὲν οὖν ἄν: so Q.

ζῶντι *om.*

ποιεῖν βούλοισθε for βούλοισθε ποιεῖν.

P. 1475. § 3. δωρεάς for δωρειάς.

αἰρούμενον for προαιρούμενον.

§ 4. βοηθήσοντας for βοηθήσαντας ἄν.

πλήθει for δήμῳ.

εἶλετο for εἶχετο τούτων.

ᾤετο (*sic*) for ἡγείτο.

προσῆκεν φανερός ἦν for προσῆκ' ἦν φανερός.

πάντες for ἅπαντες.

§ 5. ἐπέστειλα μὲν οὖν for ἐπέστειλα μὲν οὖν ἄν.

§ 6. ἐτειμᾶτε for ἐτιμᾶθ'.

πῶποτε for πῶποθ': and so generally.

οὕτω for οὕτω: and so frequently with terminations in

ω or η.

κατὰ πάντα ἐνομίζετε for παρὰ πάντας ἡγείσθε.

ἐκρίνατε for ἐκρίνετε.

- P. 1476. οὐ γὰρ ἂν ᾤν (?) τοιοῦτον for οὐ γὰρ ᾤν . . . τοιοῦτον : so Q.
 § 7. ἐγὼ γάρ for ἐγώ· ἃ γάρ.
 διεξίναι for διεξιέναι.
 κρείνωι for κρίνω.
 § 8. ὑμῖν ἡγοῦμαι for ἡγοῦμαι.
 ἡγνοήσατε for ἡγνοήκατε.
 Λυκούργου αὐτοῦ for αὐτοῦ Λυκούργου.
 μῆκος for πλήθος.
 ἀναισθησίαν for ἀναισθησίαν ἄν : so MSS.
 § 9. ἔργον om.
 ὅσον for [τὸ] ὅσον.
 ἂν om.
 ἄλλο for τῶν ἄλλων.
 ὁρᾶ (sic) for ὁρᾶ τις.
 § 10. ἕνεκα ταῦτα ποιεῖν for ποιεῖν εἵνεκα ταῦτα.
 καγαθῶν om.
 P. 1477. ἔδι for ἔδει.
 βουλευέσθε for βουλευέσθαι ἐγνώκατε.
 § 11. πάντας for πάντων.
 καί for ὅς καί.
 ἀνουθείτητος for ἀνουθέτητος.
 τε for γ' : so MSS.
 ὤετο for ᾤετο.
 § 12. ἀνθρωπινώτατα for ἀνθρώπινα.
 ἐκινδύνευσεν for διεκινδύνευσεν.
 οὐ γὰρ ᾤν for οὐ γάρ.
 ἂν εἶναι om.
 § 13. ἐν παρρησίᾳ ζῶντες for ὄντες Ἀθηναῖοι καὶ παιδείας μετέ-
 χοντες.
 ποεῖν for ποιεῖν. Cf. Meisterhans, *Grammatik der attischen
 Inschriften*, p. 44.
 ὑπέρ for περί.
 υἱεῖς for νιεῖς : so elsewhere. Cf. Meisterhans, p. 47.
 ποεῖν for ποιεῖν.
 P. 1478. § 14. καί for ἀλλὰ καί.

ἔδει *οι*.

§ 15. φυλάξουσιν for διαφυλάξουσιν.

ῶ for ῷ.

παρόντι for παρόντος.

§ 16. ἀποκρίναιτ' ἂν for ἀποκρίνεται.

§ 17. εἰ δὲ φήσῃ for εἰ δὲ μὴ φήσῃ.

οὐδὲ νῦν for οὐδὲ λέγειν.

προσῆκεν for προσήκει.

ἄρχειν μὲν for τοὺς μὲν ἄρχειν.

ἢ ἐν οἷς for οἷς.

δεδέσθαι δέ for τοὺς δὲ δεδέσθαι.

§ 18. πολειτεία for πόλει ἰσχύει.

P. 1479. τῶν τοιούτων for χαλεπὸν τοῖς τοιούτοις.

§ 19. ἧς πέρι for ἣ ἦν περί.

ποιεῖσθαι for ποιεῖσθαι.

ταῦτά τε for ταῦθ'.

οἷς for ὅσοις.

οἶον *οι*.

τοῖς Θρασυβούλου for Θρασυβούλου.

§ 20. μάλιστα συμφέρειν for συμφέρειν μάλιστα.

§ 21. ὁμοίως for ὅμως.

διασῶσαι for διασφύζειν.

§ 22. παρασχεῖν for παρέχειν.

P. 1480. § 23. ἀτυχήσωσιν for ἀτυχήσωσιν τι.

ῥαδίους for ῥαδίας.

ἐατούς for ἐαυτούς.

ἐλαττοῦσθαι ὑπάρχει for ἐλαττον ἔχειν ὑπάρξει.

τοῦτο ὅτι for ὅτι τοῦθ'.

§ 24. ἀλῶναι μὲν καταγνόντος for ἀλῶναι μὲν ὁμοίως καταγνόντος.

ὥσπερ τῶν παίδων for ὥσπερ καὶ τῶν Λυκούργου παίδων.

ποιῶν for ποιοῦντι.

§ 25. ἔφη τοὺς νόμους for τοὺς νόμους ἔφη.

καλῶν for χρηστῶν.

διὰ τούς for αἰδίων.

συνφέρειν for συμφέρει.

- § 26. εἰ for εἶγε.
 προσήκει for συμφέρει.
 οὐ μόνον τότε for οὐ μόνον.
- § 27. αὐτόν for ἐαυτόν.
- P. 1481. πολιτευομένων for πολιτευόμενον.
 ἄν for ἑάν.
 δίκαιον for δίκαιος.
 τι ποιοῦντα for ποιοῦντά τι.
- § 28. συνφοραί for συμφορά.
 μᾶλλον for μείζον.
- § 29. Πυθέαν for τὸν Πυθέαν.
 περί (corrected from καθ') ὑμῶν for ὑπὲρ ὑμῶν.
 παρήει for παρήει.
- § 30. ἐπεὶ for ἐπειδή.
 τῶν ἄλλων om.
 τως ὥς for οὕτως ὥστε.
 φυλῆς for φθόγης.
 ἂν ἔδειξεν for ἀνέχεσθαι (ἀνέξεσθε MSS.).
- § 31. τηλικαῦτα καὶ τοιαῦτα for τοιαῦτα καὶ τηλικαῦτα.
 ἰδῖν for ἰδεῖν.
 ἀλυσιτελεῖ (corrected from ἀλυσιτελῇ) for ἀλυσιτελές.
 τὰ τοῦ δήμου om.
- P. 1482. ἄλλως τε for ἄλλως τε καί.
- § 32. ὁμοίους for ὁμοίως: so S., Q.
 οἶον for οἶα.
 ὅστις γνησίως εἰς ταύτην τὴν τάξιν ὑμεῖν ἐαυτόν for ὅστις
 εἰς ταύτην τὴν τάξιν ἐαυτὸν γνησίως ὑμῖν.
- § 33. ὕστερον πολιτευόμενοι, written as correction of εἰσελεγχό-
 μενοι, for νῦν πολιτευόμενοι.
 οὐθένα for οὐδένα.
 οὐτ' ἔδεδοίκεσαν οὐτ' ἡσχύνοντο (sic) for οὐτε δεδοίκασιν οὐτε
 αἰσχύνονται.
 ἄνδρες for ὧ ἄνδρες.
 εὐνοούντων for εὐνων.
- § 34. ἣν ὑπερβολῇ for ὧν ὑπερβολῇ.

διέψευσεν for διαψεύσειεν.

εὐηθείας ἐστὶν πλήρης for ἐστὶν εὐηθείας μεστός.

μηθείς for μηδεῖς.

P. 1483. § 35. ταῦτα for ταῦτα δέ.

ὕμᾱς ἂν for ἂν ὕμᾱς.

ἐσμὲν οἷς for εἰμὶ ἐν οἷς.

πρώτου for πρώτον.

§ 37. ἐπ' εὐνοίᾳ for τὴν ἐπ' εὐνοίᾳ.

γένηται for γίγνηται.

ἀφήκατε for ἀφείκατε: so S., Q.

ἐκβεβλήκατε for ἐκβεβληκότες.

§ 38. μηδὲ λαβοῦσιν for μὴ λαβοῦσι: so S. in margin.

ἔχειν *om.*

P. 1484. ἵνα ἐὰν οἶός τε ᾧ, confirming Bekker's insertion of ἂν, which is omitted in the other MSS.

Ends with the two words τὰ τε, which immediately follow the passage just quoted.

PLATE IV.



ΙΣΟΚΡΑΤΟΥΣ

ΠΕΡΙ ΕΙΡΗΝΗΣ.

PAPYRUS CXXXII.

THE papyrus of which a collation is here given contains the greater part of the speech (or pamphlet in the form of a speech) of Isocrates On the Peace. The last half of the papyrus, containing the text from section 62 (p. 171 d), is continuous, though not in good condition. The first half is represented by fragments alone, but there are pieces, often considerable, of every column but one from the point at which it begins, which is in the middle of the 13th section (p. 161 b). The beginning of the speech is lost. The continuous portion of the papyrus measured (before being divided in order to be mounted) 7 ft. in length, and includes 25 columns of writing, besides a blank space at the end, on which the title of the work is written. The preceding portion must have been of nearly equal length, as we have evidence of 19 columns, and the lost beginning would have occupied about four columns more. The whole roll must therefore have been nearly 14 ft. in length, and its height is 11 in. The condition of the MS. is not very good, as the papyrus is of thin texture, and the continuous portion of it is very rotten, and crumbles easily. It is also of a dark shade, and where the writing has been rubbed, as is not unfrequently the case, it is difficult to decipher. The fragments of the earlier part of the oration are in better condition, so far as they go.

The MS. is written in two hands, of which the first wrote only a comparatively small part of the text at the beginning of the speech. It is somewhat larger than the second hand, and the columns in which it is written are rather narrower. The bulk of the speech is in the second hand. The columns of this hand are 8 in. in height and $2\frac{7}{8}$ in. in breadth; and they contain on an average 45 lines, each of which, as a rule, includes about 20 to 24 letters.

The writing is uncial, of a moderate size, and regular without being ornamental. Errors in writing are not uncommon, and are often corrected in a different hand, apparently of the same date. Occasionally a note or correction has been made at the foot of a column. No abbreviations are employed, nor are there any signs to mark breaks in the sense. The general cast of the writing is moderately early, and the MS. may be ascribed to the first century of our era.

As regards the character of the text, it may be said that, in general, it resembles the papyrus MS. of the oration of Isocrates in *Nicoclem* discovered some years ago, and now preserved at Marseilles (Schoene, *Melanges Graux*, 1884; Bruno Keil, *Hermes*, XIX, 596 ff.). Like it, the present MS. varies between the two chief 'families' of Isocratean MSS., now favouring one and now the other; like it, it contains a large number of independent variations, most of which are of very little value. The general drift of its testimony may be gathered from the following conspectus of passages in which (so far as its readings are legibly preserved) the papyrus agrees either with the 'vulgate' text or with the Codex Urbinas (G),—the latter being generally supported by the Ambrosianus (E).

Pap. = Vulg.

- 14 ὥσπερ τοὺς.
18 βουλευθείμεν (and so with all similar forms).
20 εἰς εὐπορίαν.
36 ἐπαινέσαι.
οὕτω ῥάδιον.
πεῖσαι τοὺς ἀκούοντας.
37 ὁμοίους κελεύουσιν.
38 οὐχ ἀπάντων.
41 ποείσθαι τοὺς λόγους.
43 Ἑλλήνων.
46 ἀνθρώπων οἱ.
49 ἀλλὰ γάρ.
52 τῶν κοινῶν ἀπάντων.
57 πῶς οὖν.
65 τούτων.
71 αὐτοὺς ὑμᾶς.
76 πάντας.
78 τοσοῦτο.

Pap. = G.

- 18 ταῦτα καλῶς.
21 ἐρήμη.
24 κατασχεῖν δυνηθείμεν.
στρατοπέδων ξενικῶν.
29 μεγάλοι.
36 λέγωμεν.
42 τιμὴν ἐκείνοις.
50 αὐτῶν οἱ.
52 ἐνθάδε.
χρώμεθα συμβούλοις.
οὐδὲν τῶν ἰδίων.
53 ὅ.
57 ἀποκρινάμεν ἅν.
63 καὶ τὴν δικαιοσύνην οἱ.
64 αἰτία τῶν κακῶν.
66 τοιαύτην.
πᾶσι φανερόν ποιήσιν.
68 ἐπανσάμεθα πολεμοῦντες.
69 τυγχάνομεν.

Pap. = Vulg.

- 80 χρόνοις γενομένων.
 82 διελόντες.
 ἐπιδεικνύντες.
 83 τῶν μέν.
 85 σωφρονεστέρους.
 87 ἕκαστον ἐνιαντόν.
 ἐφησθησόμενοι.
 89 παράδειγμα.
 οἰκησάντων.
 μᾶλλον τῶν ἄλλων.
 90 ἐν ἐνδείαις.
 92 ἀποσπώντας.
 93 δεξαίμεθ' ἄν.
 πρόνοιαν ἀπάντων τούτων.
 95 ἐν οἷ.
 οἶδεν.
 σαλευθήναι.
 98 συμβαλομένων.
 ἐξέπεμψαν.
 100 διώκισαν.
 ἦτταν τήν.
 102 ἐνέμενον.
 106 πλείους.
 115 νομίζετε πονηρῶς ἔχειν.
 ἐκεῖνοι.
 119 ἰδίῳ.
 121 οἷά περ.
 126 ἀνήνεγκεν.
 128 προσταγμάτων.
 129 ὁρῶσι γάρ.
 131 ὅτου.
 133 ἐξ ὧν.
 νομίζοντες εἶναι.
 136 καὶ ταῖς παρασκευαῖς.
 137 ἔξουσιν.
 144 αὐτοῖς αἰτία.

Pap. = G.

- καθεστηκυίας.
 70 πολλοῖς προηγήσθαι.
 71 ἐπεχείρουν οὕτω.
 ἐτέροις.
 τοὺς ἄλλους Ἑλληνας.
 72 αἰεί.
 βελτίστους.
 74 διέκειτο.
 γνώσεσθε ὅσων.
 76 ἐγχειρίσαι.
 78 μῖσος.
 80 παρόντων.
 84 στρατείαν.
 87 τοῦτο.
 ποιεῖν.
 88 τελευτῶντες.
 89 ἀπάντων τῶν ἀνθρώπων.
 δωρεαῖς οἷ.
 90 ἔξιν.
 οὐδεὶς οἷ.
 91 ἐπεθύμησαν.
 93 παθοῦσαν.
 φροντίζει.
 μόνον (add. by corrector).
 ποιουμένων.
 μέγαν πλοῦτον.
 95 οὕτως οἷ.
 εἰ δὲ Λακεδαιμόνιοι.
 96 ἐποίησαν.
 ἔξουσιν.
 97 τῷ ναυτικῷ συγκινδυνεύσαντων.
 98 ἐφθασαν.
 τοὺς μὲν πρώτους.
 99 ἐξήρκεσε.
 τυράννους.
 στάσεων καὶ πολέμων.
 100 τὴν Κορινθίων.
 γεγενῆσθαι.

Pap. = G.

- 101 ἐκτῶντο γάρ.
 102 τὴν κατὰ γῆν . . εὐταξίαν.
 δυνάμεως.
 ἐγγενομένην.
 ἀπεστερήθησαν.
 103 ὑπολαβόντες.
 104 τοὺς . . . διεφθαρμένους.
 105 τὴν ἀρχὴν ταύτην.
 ἢ πῶς.
 τὴν πολλὰ καὶ δεινὰ.
 107 δεσπότην τῶν Ἑλλήνων.
 111 δεινῶν ἤ.
 112 τούτους *οι*.
 μηδὲν δ' ἦττον.
 114 ἀπάντων αἰσχιστον κ.τ.λ.
 αὐτῶν ἀγνοεῖτε.
 ἐλάχιστον.
 115 ἐν *οι*. (*bis*).
 τῶν *οι*.
 116 πεισθῆτε.
 117 χώραν ἀρίστην.
 ὑπαρξάντων.
 οἴκους τῶν Ἑλλήνων.
 118 αἰ *οι*.
 τὴν *οι*.
 119 βελτίστους.
 ἡμῶν.
 120 πολὺ.
 τελευτήσας.
 122 μόνον ἐν.
 123 ἐκείνων ἐν.
 φυγὰς καὶ τὰς ὑπό.
 γενομένας.

Pap. = G. (*continued*).

- 124 ὥς ἐφ' ἐκατέρων.
 125 τὴν μὲν πόλιν.
 χεῖρον (add. by corrector).
 126 χεῖρον.
 127 ἡδέως ζῆν μηδέ.
 128 καὶ τῶν λητουργιῶν κ.τ.λ.
 129 τὴν ἡμέραν.
 131 αὐτοὶ *οι*.
 βίον.
 ὅπως τοὺς.
 132 τῶν κακῶν τῶν παρόντων.
 134 δεύτερον δ'.
 αὐτοὺς *οι*.
 ἐκδίδωμεν.
 135 δ' *οι*.
 τὰς δυναστείας κ.τ.λ.
 136 τοὺς ἄλλους Ἑλλήνας.
 137 τὴν δύναμιν τὴν ἡμετέραν.
 ποιήσωσιν.
 138 ἀπέχεσθαι τῶν.
 ἱκετείας.
 139 καὶ προθύμως.
 γὰρ πόλιν.
 140 εἰς τὴν πόλιν εἰσρνήσεσθαι.
 141 δόξαν τὴν τῶν.
 142 τούτων.
 τῇ πόλει.
 ἐξ αὐτῶν γεγενημένας.
 τὰς ἐν Λακεδαιμόνι βασιλείας.
 144 τῆς τιμῆς ταύτης.
 145 καλῶν.
 τῶν ἐτῶν τῶν ἐμῶν.
 καὶ λέγειν.

There are consequently 54 passages in which the papyrus supports the vulgate reading, and 123 in which it agrees with that of the Urbinas; and though it is satisfactory to find that in a large majority of instances it is in accord with the best authority for the text of Isocrates, still the considerable

proportion of 'vulgate' readings which remain shows that the two families of texts had not been distinguished at the date when this copy was transcribed, especially as in many cases (see particularly §§ 93, 95) readings of both classes occur in close connection with one another. There are, moreover, eleven instances in which the corrector has altered the reading of the papyrus from one class to the other; in six of these the vulgate is corrected to the Urbinas, while in five the change is from the Urbinas to the vulgate.

Vulgate corrected to G.

- 73 οὔτω corr. to οὔτως.
 79 συνάγοντες corr. to συναγαγόντες.
 114 ὁμοίως corr. to τῶν ὁμοίων.
 115 μεγίστων ἀγαθῶν αἰτίαν corr. to
 μέγιστον τῶν ἀγαθῶν.
 124 αὐτοί corr. to οὔτοι.
 142 ἀναλογιζομένους corr. to ἀναλογι-
 σαμένους.

G. corrected to Vulgate.

- 95 διέφθειραν corr. to διέφθειρεν.
 100 εἰσέβαλον corr. to ἐνέβαλον.
 ἐπαύσαντο corr. to ἐπαύοντο.
 122 δ corr. to ὅ.
 125 δέ struck out by corrector.

The individual variations of the papyrus are numerous, but they appear to be of very little value as a rule. In many cases they concern only the order of words, and here they are often changes for the worse, introducing hiatus where it does not exist in the received text. Many more are mere obvious scribe's blunders; and only a few deserve serious consideration by future editors of the text of Isocrates. On the whole the papyrus is perhaps more valuable as evidence of the general condition of Greek classical texts about the beginning of our era than for its testimony to the actual variations in the text of the *De Pace*. It shows practically, so far as it goes, both that the texts of the classical authors preserved to us in MSS. of the tenth or later centuries are substantially the same as were in existence in the first century before or after Christ, and that variations had already found their way into those texts to a considerable extent. It tends to show that whatever corruptions exist in the texts of our classical authors had come into existence in the course of the three or four centuries following the publication of the works, when the copyists knew and spoke Greek, and are not to any great extent due to ignorant scribes and gloss-writers of later ages. Of course the evidence of two or three papyri does not go very far, but it is worth observing that the evidence of these very early MSS. does not as yet support the theory of extensive corruption of our classical texts by adscripts and glosses, while it does increase our confidence in the much later vellum MSS.

of good character; for the leading vellum MSS. of Homer and Isocrates are distinctly superior to any of the papyrus MSS. that have yet been discovered. The truth probably is that the papyrus MSS. which have so far come to light were copies made for private individuals, either by their own hands or by those of slaves, while the best vellum MSS. represent the tradition of the libraries and literary centres, where more care was bestowed alike on the text and on the transcription of it.

The following collation is made from the text of Benseler, as revised by Blass (*Isocratis Orationes*, editio altera, *Bibliotheca Teubneriana*, Leipsic, 1886); and it is from the *apparatus criticus* attached to that edition that the conspectus of the readings of the Urbinas and the vulgate has been given above. Mere errors of spelling (such as the interchange of ε and α, ι and ει), which have generally been corrected by the reviser, have not been noticed, nor yet the omission of the ι adscript, which is common. References are given to the sections in the Benseler-Blass edition, with the pages of Stephens.

Of the two autotype plates, the first is almost the earliest fragment of the MS., containing part of the 18th section. The second, which shows the hand in which the greater part of the MS. is written, contains the conclusion of the speech.

Begins with p. 161, § 13, βουλευήσθε.

P. 161. § 13. . . ολικωτέρους for δημοτικωτέρους.

ἡμῖν for ὑμῖν.

§ 14. ἐστίν for ἐστί.

ἄλλους om.

ποιοῦσιν for ποιοῦσι.

οὕτως for οὕτω.

ὥσπερ τοὺς for ὥσπερ πρὸς τοὺς: so vulg.

P. 162. § 15. οὐθέν for οὐδέν.

§ 16. After εὐρήσομεν ins. οὔσας.

§ 18. βουλευθείμεν for βουλευθεῖμεν: so vulg.

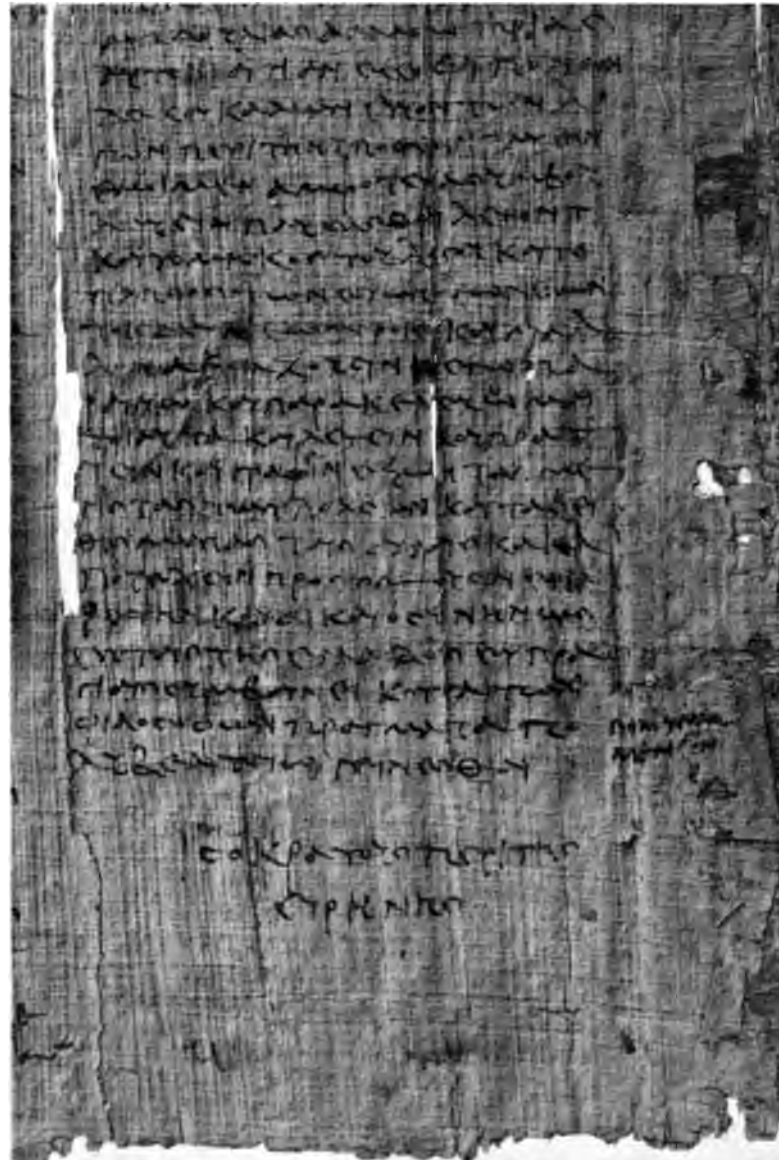
P. 163. § 19. ἅπαντας τοὺς [τρόπους] for πάντας τρόπους (G) or πάντα τρόπον (vulg.).

§ 20. εἰς εὐπορίαν for πρὸς εὐπορίαν: so vulg.

ἐπιδάσωμεν for ἐπιδώσομεν.

§ 21. τὰς προσόδους ἢ νῦν for ἡ νῦν τὰς προσόδους.

PLATE V.



1

- P. 164. § 24. ἂν πολλούς for πολλούς ἄν.
κατασχεῖν οὐκ ἂν . . . θείημεν for κατασχεῖν δυνηθεῖμεν.
[ἡμεῖς τυγ]χάνομεν ἐπι[θυμοῦντε]ς for ἐπιθυμοῦντες ἡμεῖς
τυγχάνομεν(G) or ἡμεῖς ἐπιθυμοῦντες τυγχάνομεν (vulg.).
- § 25. After τις *ins.* ἕτερα.
[μ]ή for οὐ.
- P. 165. § 30. πρότερον for τὸ πρότερον.
§ 31. εἰς τοῦτο γὰρ ἀνοί[ας τινὲς ἐ]ληλύσασιν (*sic*) for εἰς τοῦτο
γάρ τινες ἀνοίας ἐληλύθασιν.
τὴν ἀδικίαν for τὴν μὲν ἀδικίαν.
- P. 166. § 36. ἐβουλ[όμη]ν for ἡβουλόμην.
πρόχειρον (with MSS.) for προσῆκον (Kayser's conjecture).
ἐπαινέσαι for ἐπαινέισθαι : so *vulg.*
οὕτω ῥάδιον (with Bekk.) for οὕτω πρόχειρον (Kayser and Blass), οὕτω προσῆκον (GE), or οὕτω καὶ ῥάδιον (*vulg.*).
ἡμῖν [ἐθέλοντας] for ἐθέλοντας ἡμῖν.
- § 37. ὁμοίους κε[λεύουσιν] for κελεύουσιν ὁμοίους : so *vulg.*
πότερα for πότερον.
[συμβουλευό]υσι ὑμῖν for συμβουλεύουσιν ὑμῖν.
ὑμᾶς for ἡμᾶς.
- P. 167. § 38. οὐχ ἀπάντων for οὐ πάντων : so *vulg.*
§ 40. καταγέλαστόν τ[ι] for καταγέλαστον.
§ 41. ποιεῖσθαι τοὺς λόγους for τοὺς λόγους ποιεῖσθαι : so *vulg.*
ἐλθών for ἐπελθών.
ἔχομεν (so MSS.) for ἀξιοῦμεν (quotation in Dion. Hal.).
- P. 168. § 43. Ἑλλήνων (so *vulg.*) for ἄλλων (G).
ἐτόλ[μησαν] ἐ[κλι]πεῖν for ἐκλιπεῖν ἐτόλμησαν.
§ 44. δεῖ for δεῖν.
§ 46. In the line above καὶ δασμ[ολογοῦμεν] are the characters
των ἰδια (for [αὐ]τῶν λυμαινόμεθα).
ἀνθρώπων *om.* : so *vulg.*
§ 47. οὐ μόνον repeated by inadvertence.
- P. 169. § 48. τριήρεις εἰ πληροῖεν for εἰ τριήρεις πληροῖεν.

- τὴν πολεμίων for τὴν τῶν πολεμίων.
 ἐγβαίνουσιν for ἐκβαίνουσιν.
- § 50. The line between ἐπικε[ιμένης] and τοὺς τοῦτο, where the received text has ἦν τις ἀλφῶ δεκάζων, contains the characters ραν τούτους α
 τῶν πολιτῶν διαφθεῖραι for διαφθεῖραι τῶν πολιτῶν.
- § 52. [λόγων] τε for λόγων.
 The passage πραγμάτων ὄντες οὕτως ἀλογίστως ἔχομεν ὥστε περὶ κ.τ.λ. has been confused somehow, the letters visible being πραγματ ον [corr. ου] . . .
 ως εχομε περι κ.τ.λ.
- P. 170. τῶν κοινῶν ἀπάντων for ἀπάντων τῶν κοινῶν: so *vulg.*
 οὐθείς for οὐδεῖς.
- § 53. ἂν ὁμολογήσαιμεν for ὁμολογήσαιμεν ἂν.
 ὥς is inserted above the line before πιστοτάτους.
 εἶναι om.
- § 56. γενομένας for ἐγγεγενημένας (G) or γεγενημένας (*vulg.*).
 ἐπιχε[ιρ]ήσαι[μεν] for ἐπιχειροῖην.
- § 57. τάχα δ' ἂν τις for τάχ' ἂν οὖν τις.
 πῶς οὖν for πῶς: so *vulg.*
 τυγχάνομεν κεκτημένοι for κεκτημένοι τυγχάνομεν.
- P. 171. § 63. εὐδοκιμή[σειν] for εὐδαιμονήσιν.
 καὶ τὴν δικαιοσύνην om.: so GE.
- P. 172. παιδευθεῖμεν for παιδευθεῖμεν: so *vulg.*
- § 65. χαλεπώτατον first hand, corrected to χαλεπόν.
 τούτων (*vulg.*) for τοῦτον (G).
- P. 173. § 68. At foot of column, as note on πρὶν ἠθέλησαν Λακεδαιμόνιοι ποιήσασθαι τὰς συνθήκας is the reading πρὶν [ἡ]ναγκάσαμεν Λακεδαιμ[ονίου]ς ποιήσασθ'.
- § 69. πολιτίας for πολιτείας.
 δυνηθείμεν for δυνηθείμεν (*bis*): so *vulg.*
- § 70. δέξασθαι τῇ πόλει διδομένην for δέξασθαι διδομένην τῇ πόλει (G) or διδομένην δέξασθαι τῇ πόλει (*vulg.*).
- § 71. αὐτοὺς ὑμᾶς for αὐτούς: so *vulg.*
 τοιούτων for τῶν τοιούτων.

- § 72. ἀλλήλοις first hand (with E and Blass) corrected to ἀλλήλαις (G *vulg.*).
αἰεῖ for αἰί.
γνώμην ἔχειν ὑμᾶς for ὑμᾶς γνώμην ἔχειν.
- § 73. τὰς πονηρίας first hand (with GE), corrected to τὰς πονηράς (Bekk.), for τὰς τε πονηρίας (*vulg.* τὰς τε πονηράς).
γινομένας for γιγνομένας, and so throughout.
οὕτω first hand (and so *vulg.*), corrected to οὕτος (G).
- P. 174. § 75. ἦν *om.*
ῥπερβούλου for ῥπερβόλου. A column ends with the syllables ῥπερ, and before the termination -βουλου at the beginning of the next another hand has added the letters Ev, evidently taking υπερ as a preposition and desiring to complete the proper name.
οὐδὲ κενῶν ἐλπίδων for οὐδ' ἐλπίδων κενῶν.
- § 76. πάντας for ᾗπαντας: so *vulg.*
εἰσβάλλοντας is corrected in another hand from ἐμβάλλοντας.
ἐν τοῖς . . . κινδύνοις is corrected to τῶν . . . κινδύνων.
τῶν πόλεων αὐτῷ for αὐτῷ τῶν πόλεων.
- § 77. εὐδοκούσης for εὐδοκιμούσης.
οὐθείς for οὐδεῖς.
ἐπιστρατεύ[σ]αντας for ἐπιστρατεύοντας.
- § 78. τοσοῦτο for τοσοῦτον: so *vulg.*
κατέστησαν first hand (and so G), corrected to κατέστησεν.
- § 79. ἄρχοντες for ὑπάρχοντες.
πολλὰ δεινά for πολλὰ καὶ δεινά.
ἔσχον γνώμην for γνώμην ἔσχον.
ἡμᾶς is corrected to ἡμῶν.
συνάγοντες first hand (and so *vulg.*), corrected to συναγαγόντες (G).
- P. 175. τὰ ἐκείνων for τὰκείνων.
- § 80. χρόνοις γενομένων for πράγμασιν ἐγγενομένων (πράγμασιν γιγνομένων GE): so *vulg.*

ἂν ἴσως for ἴσως ἂν.

§ 81. φαῦλον first hand, but corrected to φλαῦρον.
 λυπησάντα first hand (so Cobet, Blass), corrected to
 λυπήσοντα (so *υιγ.*).

§ 82. ἐξεύρισκον first hand for εὕρισκον, but the ἐξ is cancelled.
 ἂν ἄνθρωποι τὰ μάλιστα for ἄνθρωποι μάλιστ' ἂν.
 τῶν φόρων for τῶν πόρων (GE) or ἐκ τῶν φόρων (*υιγ.*).
 ἐπιδεικνύντες for ἐπιδεικνύοντες: so *υιγ.*
 ἄλλοις συμμάχοις for συμμάχοις.
 Ἑλλησιν for Ἑλλησι.

§ 83. αὐτὴν τήν for αὐτοί τε τήν.
 ζηλοῦντες καὶ θαυμάζοντες for θαυμάζοντες καὶ ζηλοῦντες.
 ἤμελλεν for ἤμελλε.

§ 84. ἐμβεβληκότων for εἰσβεβληκότων: so MSS.
 Δεκελιᾷσι συνεστηκότος for Δεκελειᾷσιν ἐστηκότος or
 Δεκελεικοῦ συνεστηκότος (*υιγ.*). Δεκελιᾷσι has
 accent by first hand.

στρατείαν for στρατιάν (G) or στρατιάς (*υιγ.*).

P. 176. τοῦτο ἀφροσύνης for τοῦτ' ἀφροσύνης.

§ 85. ποιούσι σωφρονεστέρους for ποιούσιν ἐμφρονεστέρους:
 so *υιγ.*

§ 86. κακοῖς καὶ μείζοσι for καὶ μείζοσι (GE) or καὶ μείζοσι
 κακοῖς (*υιγ.*).

πληρώμασιν for τοῖς πληρώμασι.

δὲ τῷ Δεκελικῷ πολέμῳ for Δάτῳ δέ (GE) or δὲ τῷ Πόντῳ
 (*υιγ.*). The letters Δε are added above the line,
 and there has been some confusion in writing the
 word.

τεσσεράκοντα for τετταράκοντα.

§ 87. κατὰ πέντε for πέντε.

ταφὰς ποιεῖν τῶν ἐνκυκλίων for τῶν ἐγκυκλίων ταφὰς
 ποιεῖν, but a stroke above each of these four words
 probably indicates that the order should be changed.

ἕκαστον ἐνιαυτόν for ἕκαστον τὸν ἐνιαυτόν: so *υιγ.*

καί *om.* before τῶν ἀστυγειτόνων.

- ἀλλ' ἐφησθησόμενοι for ἀλλὰ συνηδόμενοι (from Pollux)
or ἀλλὰ συνησθησόμενοι (GE): so *υλγ*.
- § 88. ἐπεθυμοῦμεν for ἐπιθυμοῦμεν.
- § 89. παράδειγμα for δειγμα: so *υλγ*.
φανείημεν for φανείμεν: so *υλγ*.
εὐδαιμονίζειν is corrected to εὐδαίμονα νομίζειν.
οἰκησάντων for οἰκισάντων: so *υλγ*.
- P. 177. στέργοντας δ' is corrected to καὶ χαίροντας.
- § 90. ἔχοντες for σχόντες.
λέγω δὲ ταῖς τῆς πόλεως δικαιοσύναις first hand for ἐπὶ
δὲ τῇ τῆς πολιτείας δικαιοσύνῃ, but corrected in
another hand.
- § 91. ἐστὶν for ἐστί.
καθέστηκεν for κατέστηκεν.
ἐαυτοῖς for αὐτοῖς.
- § 92. ἀντὶ γάρ for ἀντὶ μὲν γάρ.
φρουρεῖν is corrected from φρονεῖν.
ἀποσπῶντας for ἀποσπῶντες: so *υλγ*.
- § 93. ἐστὶν for ἐστί.
μήτε παίδων is added in another hand above the line.
μόνον is added in another hand above the line.
- P. 178. πρόνοιαν ἀπάντων τούτων for πρόνοιαν (GE) or πρόνοιαν
ἀπάντων τῶν τοιούτων (*υλγ*).
μηθέν for μηδέν.
ἔχειν is added in another hand above the line before βίον.
- § 94. ἐστὶν for ἐστί.
- § 95. χώραν first hand for πόλιν, but corrected in another hand.
ἐκείνοις for ἐν ἐκείνοις.
ἐπεδείξαντο . . . αὐτῶν first hand for ἐπεδείξατο . . . αὐτῆς,
but corrected.
πεντακοσίους first hand for ἑπτακοσίους, but corrected.
οὐθείς for οὐδεῖς.
σαλευθῆναι for σαλεῦσαι: so *υλγ*.
ἐποίησαν first hand for ἐποίησεν, but corrected.
- § 96. ἐνέπλησαν first hand for ἐνέπλησεν, but corrected.

- ὑπερέβαλον for ὑπερεβάλλοντο.
 ὑπάρχουσιν for ὑπάρχουσι.
- P. 179. § 98. ἐπεβούλευσαν is corrected to ἐπεβούλευον.
 στρατιάν is corrected from στρατείαν.
 ἐξέπεμψαν for ἀνέπεμψαν: so *vulg.*
 καί is prefixed to Χίων above the line in another hand.
- § 99. ἐξαμαρτάνειν first hand for ἐξαμαρτεῖν, but corrected.
 ταῦτα for ταῦτ'.
- § 100. ἀφείλαντο for ἀφείλοντο.
 εἰσέβαλον (G) is corrected to ἐνέβαλον (*vulg.*).
 ἐπαύσαντο (G) is corrected to ἐπαύοντο (*vulg.*).
 φασίν for φασί.
- § 101. ἐπὶ τελευτῆς γενομένοις for ἐπιγιγνομένοις or ἐπὶ τῇ τελευτῇ
 γιγνομένοις (*vulg.*).
 ταύτην is added above the line in another hand.
 γενέσθαι for γεγενῆσθαι.
 Accent on ἐκτῶντο, qu. first hand?
- § 102. A mark in the margin opposite μελετωμένην refers to a
 note at the foot of the page, of which only the last
 two words are visible, μελετῶν ῥᾶδι'.
- P. 180. ἀκολασίαν is corrected to ἀπορίαν.
 ταύτης *om.*
- § 103. αὐτοῖς is added above the line in another hand.
- § 104. πράξεσιν for πράξεσι.
 ἁμαρτήμασιν for ἁμαρτήμασι.
- § 105. φυγεῖν for φεύγειν.
 ἐπαίρασαν (corrected from ἐπέροσαν) for ἐπάρασαν.
- § 106. εἰ δὲ τόν for εἰ τόν, but the δέ is perhaps meant to be cancelled.
 ἐφ' for ὑφ'.
- P. 181. § 107. οὕτως for οὕτω.
 ἐκεῖνοι . . . τῶν πραγμάτων *om.*, but ἐκεῖνοι . . . προ-
 ἔστησαν (*sic*) added at foot of column.
 After ἐπιπολάσαι καί there is a semicircular mark re-
 ferring to the foot of the column, where ἐπὶ πολλὰς
 ἀρχὰς προελθεῖν καί is added.

- § 110. αἰεί for αεί.
 μᾶλλον is added above the line.
 Opposite ἀγνοοῦσι the word ἀστοχοῦσι is written in the margin.
 μηθείς for μηδεῖς.
 αὐτούς for αὐτοῖς.
- § 111. ἔχοντας for ὄντας.
 ἡ χαλεπῶν for ἡ τῶν χαλεπῶν.
- § 112. [κακ]ὸν οὐδέν for οὐδὲν κακόν.
 P. 182. οὗς is corrected to οἷς.
 οὐδέποτε for οὐδεπώποτ'.
 μηδὲν δέ: the δέ has been struck out.
- § 113. For ἔτι δέ, ὅλον δέ in margin.
 ὅπου δέ οἱ is written in the margin; there appears to have been some confusion in the text, but the papyrus is mutilated here.
 ἀρχάς is written in the margin, apparently as correction of δόξας.
 τί and τοὺς ἄλλους are added above the line, the former before θάυμάζειν.
 τοιούτων is added above the line.
 ἐπιθυμοῦσι for ἐπιθυμοῦσιν.
- § 114. ἀπεδέξασθε (corrected from ἀποδέχεσθαι) for ἀποδέχεσθε.
 τι πάντων for πάντων.
 ταῦτ' is added above the line.
 ὁμοίως (as *vulg.*) corrected to τῶν ὁμοίων (as G and Bekk.).
- § 115. ὑπολαμβάνετε for ἡγείσθε.
 μεγίστων ἀγαθῶν αἰτίαν first hand (so *vulg.*), corrected to μέγιστον τῶν ἀγαθῶν (GE).
 πράξεσιν for πράξεσι.
 ἐπεὶ for ὅτι.
 ἐκεῖνοι for κείνοι: so *vulg.*
 πάντα δέοντα first hand for πάντα τὰ δέοντα, and a corrector has struck out παν.

- § 116. φιλοσοφήσατε καὶ σκέψασθε first hand for φιλοσοφήσετε καὶ σκέψεσθε, but corrected.
τῷ πόλ[ε]ε τούτῳ (corrected from τῇ πόλ[η?] ταῦτα) for τῷ πόλῃ τούτῳ.
τὴν before Λακεδαιμονίων, *om.*; after Λακεδαιμονίων ins. ἀρχήν.
- P. 183. § 117. οὐδὲ ἀργυρεῖα for οὐδ' ἀργυρεῖα.
§ 118. ἄλλοι τινὲς τὰς ἀκροπόλεις for τὰς ἀκροπόλεις ἄλλοι τινές; and μέν and αἶε are added in another hand.
πλέον ἢ δισχιλίων corrected to πλεόνων τρισχιλίων.
βούλωνται first hand for βούλονται, but corrected.
διοικοῦσι for διοικοῦσιν.
ὑμετέρας first hand for ἡμετέρας, but corrected.
- § 119. γιγνομένην is corrected from γενομένην.
ιδίων for ιδιωτῶν: so *vulg.*
ἀσφαλεστάτους first hand for ἀσφαλέστατα ζῆν, but corrected.
οἴσθε for οἴεσθε.
τοιούτο for τοιούτον.
- § 120. καὶ ἀνθρώπων overlined as if to be cancelled. A mutilated marginal note appears to refer to this, but only the letters αρ φενγ . . . remain.
- § 121. δῆμον is corrected from a mutilated reading which begins πολεδ
λυμενομένους for λυμαινομένους. ε often is substituted for αι in this MS. and *vice versa*, but usually they are corrected.
- § 122. ᾶ (G) first hand for ὀ (*vulg.*), but corrected.
- P. 184. ἔχοντες for ἔχοντας.
ὅμοια corrected to ὁμοίως.
καίτοι γε first hand for καὶ ταῦτ' εἰδότες, but corrected in margin.
- § 123. δομοκρατίαν for δημοκρατίαν.
ἐπεὶ μέν for ἐπὶ μέν.
ἐν is added above the line in another hand.

- § 124. ἐφ' ἐκατέρων is corrected to ἐφ' ἐκάτερον, and in the margin ἐπ' ἀμφοτέρα appears to be written.
τῆς .. ποιηρίας first hand for ταῖς .. ποιηρίαις, but corrected.
- ὥσθ' . . . ταραχάς, *om.* in text, added at head of column.
αὐτοί first hand (and so *vulg.*), corrected to οὔτοι (G).
τούτους δέ corrected to τοὺς δέ.
- § 125. ὀλιγαρχίας for ὀλιγαρχίαις.
τούτους δέ διὰ corrected to τούτους διά, as *vulg.*
εὐδαιμονοστάτους (*sic*) for εὐδαίμονας (*vulg.*) or εὐδαιμον-
εστέρους (G).
- § 126. καὶ παραλαβών for παραλαβών.
τὸν αὐτοῦ ἐλάττω for ἐλάττω τὸν αὐτοῦ.
- § 127. τολμῶσι for τολμῶσιν.
- P. 185. § 128. πρὸ σφᾶς for πρὸς σφᾶς.
λητουργιῶν (*sic*) for λειτουργιῶν.
τοσαύτας for τοιαύτας.
πενουμένους for πενομένους.
- § 129. ἐστίν for ἐστί.
ἡμέραν ἐκάστην is corrected to ἡμετέραν ἀγοράν, but the original reading is restored in a note at the foot of the column.
μᾶλλον for μάλιστα.
ὀρῶσι γάρ for ὀρῶντες: so *vulg.*
τὰ βέλτιστα λέγοντας first hand for τῶν τὰ βέλτιστα λεγόντων, but corrected.
- § 130. αὐτοῖς is corrected to αὐτούς.
- § 131. μὲν ταύταις for ἐν ταύταις.
ὄντας, *om.*
σκοποῦσι for σκοποῦσιν.
ὅτου for οὗ: so *vulg.*
ἐκπορίζουσι (corr. from πορουσι) for ἐκποριοῦσιν.
ἀλ' for ἀλλ', and so elsewhere.
δοκοῦντας ἔχειν for ἔχειν τι δοκοῦντας.
ἀπορουμένοις is written in margin as correction of ἀπόροις.

- § 132. διείλεγμαί μὲν γάρ for διείλεγμαί μὲν, the γάρ being added above the line.
ἐπ' αὐτά for αὐτά.
- § 133. ἐστίν for ἐστί.
ἄν after ἐξ ὧν, *om.*: so *vulg.*
βουλευθείμεν for βουλευθείμεν: so *vulg.*
νομίζοντες εἶναι for εἶναι νομίζοντες: so *vulg.*
- P. 186. καλοὺς καὶ ἀγαθοὺς for καλοὺς τε καγαθοὺς.
γείνοντες for γνόντες.
οὐθεὶς οὐθέτερον for οὐδεὶς οὐδέτερον: in the margin is written οὐδὲν ἕτερον.
- § 134. αὐτονόμους is added above the line in another hand.
- § 135. τρίτον εἰάν for τρίτον δ' ἦν.
ποιήσθε for ἡγήσθε.
μετὰ . . θεοὺς *om.*, but added at foot of column.
ἐκάστῳ first hand for ἐκόντες, but corrected.
- § 136. ἦν μὲν οὖν for ἦν οὖν, the μὲν being an addition above the line in another hand.
τῶν for τῷ.
τοὺς ἄλλους Ἑλληνας for τοὺς Ἑλληνας: so G.
- § 137. τολμήσει οὐδεμία for οὐδεμία τολμήσει.
ἔξουσιν for ἄξουσιν: so *vulg.*
- § 138. προηκούσαις is written in the margin opposite προεχούσαις.
ἦν τέ πως for ἦν τε.
κ[αί] πολλάς for πολλάς.
- P. 187. § 139. καὶ δυναμένους *om.*, but added at foot of column, and the καί before βουλομένους is added above the line in a later hand.
- § 140. τοιαύτης ἡμῖν εὐνοίας for τοιαύτης εὐνοίας ἡμῖν.
ὑπαρξάσης is corrected to ὑπαρχούσης.
τίνας δ' οὐκ ἐπαινέσεσθαι is added at head of column; lacuna in text at this passage.
- § 141. τῶν Ἑλλήνων is corrected to τῶν ἄλλων Ἑλλήνων.
σωτηρίας for σωτήρας. At the foot of the column is a different reading of the whole clause, perhaps

suggested by the difficulty caused by this corruption of σωτήρας into σωτηρίας, —σαντας περὶ τῆς τῶν ἄλλων Ἑλλήνων ἐλευθερίας καὶ σωτηρίας γ[ε]νηθῆναι.

§ 142. ἐκεῖνο for ἐκεῖν'.

δοκιμάζειν is apparently corrected to συνδοκιμάζειν.

ἀπολύσασθαι first hand for διαλύσασθαι, but corrected.

τάς before δυναστείας is apparently meant to be cancelled by a line drawn above it.

ἀναλογιζομένους (*vulg.*) first hand for ἀναλογισαμένους (G), but corrected.

§ 143. μακαριστότατοι for μακαριστότεροι.

τυραννίδας καὶ τὰς πόλεις ἐχόντων, for τυραννίδας κατεχόντων: κατεχόντων in marg. apparently as correction for καὶ . . ἐχόντων.

ὅσῳ for ὅσον.

λιπόντων . . ἀποβαλόντων for λειπόντων . . ἀποβαλλόντων.

§ 144. ἔνεστιν δὲ καὶ for ἔνεστι δ' ἐν.

ὑπολάβωσιν for ὑπολάβωσι.

ὑμετέραν for ἡμετέραν.

P. 188. αὐτοῖς αἰτίαν for αἰτίαν αὐτοῖς: so *vulg.*

§ 145. ἐνόντων λόγων for λόγων ἐνόντων.

ἦ ἐγώ for ἡγώ.

καὶ πράττειν *ins.* after λέγειν.

φιλοσόφων: πολιτενομένων in marg.

At the foot of the last column is the title

Ἰσοκράτους περὶ τῆς
εἰρήνης

and again in the middle of the blank space following the last column,

Ἰσοκράτους
περὶ εἰρήνης.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

A

PAPYRUS CXXIX.

THIS papyrus contains three small and unimportant fragments of the first book of the Iliad, which would not be worth including in this volume except for the sake of completeness. The largest of them only measures 6 in. in height and $4\frac{1}{4}$ in. in breadth; and of this the lower part is frayed out so as to destroy the writing, and half the breadth is occupied by blank margin. The hand is a small and comparatively late one, and the ink is very black. The writing is on the *verso* of the papyrus, and on the *recto* there are remains of something of the nature of accounts. The portions of the text of the Iliad contained on these fragments are (1) the ends of ll. 37-54, (2) a few letters of ll. 65-67, (3) the ends of ll. 207-229. The variants are of no importance, and, such as they are, they indicate that the MS. was not of high character. They are:—

- IL. I. 209 κηδομένη ται for κηδομένη τε.
213 παρέστασε for παρέσσεται.
214 ἡμεῖν for ἡμῖν.
217 ἄμινον for ἄμεινον.

PLATE VI.



ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

Β Γ Δ

PAPYRUS CXXVI *recto*.

THIS MS., which is the longest papyrus manuscript of Homer that has yet come to light, was obtained by Mr. A. C. Harris from the 'Crocodile Pit' at Ma'abdeh, in which he had previously discovered the MS. of the eighteenth book of the Iliad (Papyrus CVII), the text of which has been published in the *Catalogue of Ancient Manuscripts in the British Museum*, part I. The discovery of the present MS. was made in 1854, but the papyrus did not come into the possession of the Museum until 1888. It begins with l. 101 of the second book of the Iliad, and proceeds continuously as far as l. 40 of the fourth book. It is noticeable, however, that the Catalogue in book II. (ll. 494-877) is omitted, though the lines of invocation (484-493) which precede it are included. A marked peculiarity of this papyrus is its arrangement in the form of a book, not in that of a roll. It consists (in its present condition) of nine sheets, each of which is folded so as to form two leaves; and holes remain through which strings were passed in order to bind the sheets together. All nine sheets belong to a single quire. The text is written on one side only of each leaf, the other side being originally left blank, though three of these blank pages have been subsequently used to contain the text of the grammatical treatise entitled *Τρύφωνος τέχνη γραμματική*, which is printed on pp. 111-116 of the present volume, and a fourth contains some half-obliterated accounts. The Homer occupies, therefore, eighteen columns or pages, each of which contains on an average 48 to 50 lines. The height of the papyrus is $11\frac{3}{4}$ inches. The condition of the papyrus is very fair, except that the last few letters of nearly every line are lost, and the whole is stained a deep brown colour, which makes the writing in many places very difficult to read.

The MS. is of comparatively late date, probably not earlier than the 4th or 5th century, and the text is far from being a good one. As originally written it was full of blunders of orthography or of transcription, but many of these have been corrected, some perhaps by the original hand, some certainly by a different one. Certain faults of orthography are chronic, such as the spelling of the names 'Οδυσσεύς and 'Αχιλλεύς with double σσ or double λλ even when the metre requires the single letter, the substitution of αι for ε, and occasionally οι for υ, and the interchange of ει and ι. Accents, breathings, and marks of elision are written throughout, usually in the first hand, though not a few words remain unaccented and the accentuation does not always follow the received rules. In a few instances a dot is used to indicate pauses or to separate words, after the manner described by Prof. B. Keil in his account of the Marseilles papyrus of Isocrates (*Hermes*, XIX. 612); e.g. III. 333 Λυκάονος ἤρμοσε, 379 ἄψ' ἐπόρουσε, 387 εἰροκόμφ' ἦ. Two oblique lines in the margin are generally used to denote the beginning of a speech or some other break in the narrative. The hand is a somewhat coarse sloping uncial, with the exception of the last column, which is in a lighter and more irregular hand of the same period. The number of lines in each column is stated at the foot of it, though in some cases the figure has been lost.

The collation of this and all the following Homeric texts has been made with Mr. W. Leaf's edition of the *Iliad* (London, 1886 and 1888).

The autotype plate represents the top of the eighth column of the MS. and includes the text of book II. ll. 458-477.

- IL. II. 103 διακτόρω is corrected from διακτόρι. ἀργιφόντη for ἀργειφόντη, and similarly *passim*.
 105 Ἀτρέω for Ἀτρέι.
 108 νήσοισι is corrected from νηυσί.
 109 ἔπε' is corrected from ἐπ'.
 111 με is corrected from μέν.
 112 μέν is omitted.
 115 πάντ', apparently, for πολύν.
 117 πολάων for πολλάων. κατέλυσα for κατέλυσε.
 120 τε is omitted.
 123 καὶ θέλομεν for κ' ἐθέλομεν.
 124 ἀριθμηθήμενε (corrected from ἀριθμηθέμενε) for ἀριθμηθήμεναι.

The rest of this column is undecipherable, with the exception of a few words in each line, owing to the deep brown colour to which the papyrus has been stained.

- 152 ἄπταισθαι for ἄπτεσθαι.
 153 δ' for τ'. αὐτήν for αὐτή δ'. οὐρανόν is corrected from οὐρόν.
 155 ὑπέρμορα is corrected from ὑπέρμενα.
 156 Ἀθηναίην is corrected from Ἀθηναίη.
 158 δῆ is corrected from δέ.
 160 δ' ἔχεν for δέ κεν.
 161 εἵνεκα is corrected from ἔνεκα.
 163 μετά for κατά. χαλκοχειτώνων (*sic*) is written over erasure of μηδέ τ' ἔρώει (l. 179).
 164 σοῖς δ' for σοῖς.
 166 ἔφαθ' for ἔφατ'.
 168 is omitted.
 170 μελαίνης is corrected to μελένης.
 176 δ' ἔχεν for δέ κεν. Πριάμφ is corrected from Πριάμον.
 179 μετά for κατά. μηδέ τ' ἔρώει is written over erasure of χαλκοχιτώνων (l. 163).
 181 μηδ' ἔα (corrected from μηδέ) for μηδὲ ἔα.
 184 Ἰθακήσιος (corrected from Ἰθακήσεις) for Ἰθακήσιος.
 189 ἀγενοῖς for ἀγανοῖς.
 192 Ἀτρείδαο for Ἀτρείωνος.
 193 νῆες for νῆας.
 196 θυμὸς δὲ μέγας is written over erasure of ἐν βουλῇ δ' ἐν πα
 198 βοόωντα is corrected from βοῶντα.
 202 οὐδέ . . οὐδ' for οὐτε . . οὐτ'.
 205 ἔδωκεν for δῶκε.
 206 is omitted.
 208 αὐθις for αὐτις. κε for καί.
 210 βρέμετε for βρέμεται.
 212 Θαρσίτης for Θερσίτης. ἐκολῶα is corrected from κολῶ[α].
 213 ὅσσ' for ὅς ρ'.
 214 ἐριζέμεναι is corrected from ἀριζέμενε.

- 217 φολκὸς δ' for φολκός.
 218 συνοχωκέτες for συνοχωκότε.
 219 Ἀχιλλῆι . . Ὀδυσσῆι for Ἀχιλλῆι . . Ὀδυσῆι, and so *passim*.
 221 τοὺς for τώ.
 225 δ' for δῆ. χατίζεις is corrected from κα[τί]ζεις].
 229 οἶσσει is corrected from ὕσει.
 233 τ' is corrected from δ'.
 249 Ἀτρεΐδης is corrected from Ἀτρεΐδῃ.
 251 δέ for the second τε.
 257 τό is corrected from σύ.
 258 ἀφραίνοντα, κιχήσομαι, νύ περ, are corrected from ἀφρέ-
 νοντα, κιχήσομεν, ὑπέρ.
 262 The second τ' is corrected from δ'.
 266 ἰδνώθη is corrected from ἰγνώθη, and θαλερόν from
 δαλερόν.
 267 μεταφρένου is corrected from μετάφρενον.
 269 ἀπομόρξατο δάκρυ is corrected from ἐς πλησίον ἄλλον
 (l. 271).
 270, 271 are omitted, but are added at top of column.
 273 βουλὰς is corrected from βουλά.
 275 λωβητήρα is corrected from λωβητάς.
 276 θήν, αὖτις, are corrected from θή, αὖθις.
 277 νεικείειν is corrected from νεικείην.
 278 πτολίπορθος is corrected from πτολίεθρος.
 286 ἦπερ for ἦνπερ. ὑπέσταν is corrected from ὑπέσσαν.
 287 ἀπ' is corrected from ἐπ'.
 288 ἐκπέρσαντ' is corrected from ἐκπέρσατ'.
 289, 290 are omitted, but are added at foot of column.
 292 θ' is corrected from δ'.
 293 πολυζύγῳ is corrected from διζύγῳ.
 294 κειμέριαι for χειμέριαι.
 295 ἡμῖν is corrected from ἡμεῖς. περιπροπέων for περιτρο-
 πέων.
 298 κενεόν is corrected from καινεόν.
 299 τλήτε is corrected from τλήται, and μέινат' from μίμνατ'.

- 300 εἰ for ἦ. Κάλχας is corrected from Χάλλας.
- 301 τόδε, ἐστέ are corrected from τότε, ἔσται.
- 303 This line was mis-written at first into mere gibberish, but is corrected.
- 307 ῥέεν is corrected from νέεν.
- 309 δ' for ῥ'. Ὀλύμπιος is corrected from Ὀλύμπις.
- 311 νεοσσοί is corrected from νεοσοί.
- 313 τέκε is corrected from δέκα.
- 314 κατήσθιε is corrected from καταίσθιε. τετριγῶτας is wrongly altered to τετριγότας.
- 315 ὀδυρομένη is corrected from ὀδυρόμενα.
- 316 ἐλιζάμενος for ἐλελιζάμενος.
- 317 κατά is corrected from κα.
- 318 ἀρίζηλον for αἰζήλον. ὅς is corrected from ὅ.
- 322 θεοπροπέων is corrected from θεοπρεπέων.
- 323 κομόωντες is corrected from κομόωντας.
- 324 μέν is corrected to μήν.
- 326 τέκν' ἔφαγεν for τέκνα φάγε.
- 328 τοσσαῦτ' ἔτεα is corrected from τοσαντοτεα.
- 333 ἔφατ' is corrected from ἔφαθ'. μέγ' ἱαχον is corrected from μετίαχον.
- 335 ἐπαινήσαντες is corrected from ἐγενήσαντες.
- 337 ἀγοράασθε is corrected from ἡγοράασθε.
- 338 μέλει is corrected from μόλει.
- 346 φθινύθεν for φθινύθειν.
- 347 δ' is inserted above the line.
- 348 Ἄργοςδ' is corrected from Ἄργος.
- 350 κατανεῦσαι is corrected from κατανεῦσε.
- 353 φαίν[ων] is corrected from φήν[ας].
- 355 κατακοιμηθῆναι is corrected from κατακυμηθῆναι.
- 356 δ' is corrected from θ'.
- 358 εὐστέλμοιο is corrected from ἐνστέλμοιο.
- 361 οὗτοι is corrected from αὐτοί, and ὅττι from ὅτι.
- 362 κατά is corrected from καὶ τά.
- 363 φύλά τε φύλοις is corrected from φύλλα τε φύλλοις.

- 364 πείθονται is corrected from πείθονται.
 366 ὅς is corrected from ὅ, and μαχέονται from μαχέοντε.
 367 καί is corrected from κε.
 370 νῆας is corrected from νῆες.
 373 δέ for κε. ἡμύσειε is corrected from ἡμύσει.
 374 ἡμετέρησιν is corrected from ἡμετέρησι.
 375 ἄλγε' ἔδωκεν is corrected from ἄλλα γε ἔθηκεν.
 376 μέ is corrected from μέν.
 378 ἀντιβίοις is corrected from ἀντιβίης. δ' is added above the line. χαλεπαίνων is corrected from ἐπέεσσιν.
 380 ἔσσεται οὐδ' ἡβαιόν is corrected from ἔσσει' οὐδὲ βαῖνον.
 383 ὠκυπόδεςσιν is corrected from ὠκυπόροισιν.
 384 πολέμοιο is corrected from πολέμο.
 385 κε is corrected from κεν. πανημερίοις for πανημέριοι.
 386 οὐδ' ἡβαιόν is corrected from οὐδὲ βαῖνον.
 388 τευ τελαμών is corrected from δεντελαμ. στήθεσσιν (corrected from στήθεσιν) for στήθεσφιν.
 391 ἐθέλοντα is corrected from αἰθέλοντα.
 396 σκοπέλει for σκοπέλῳ.
 399 κάπνισαν, corrected from κάπμισαν, for κάπνισσαν.
 410 περιστήσαντο for περίστησάν τε.
 415 θύρετρα is corrected from μέλαθρα.
 419 ἐπεκράανε for ἐπεκράαινε.
 420 ἀμέγαρτον for ἀλίσστον.
 421 εὗξαντο is corrected from εὕζοντο.
 422 πρῶτα is corrected from πρῶτον, and ἔσφαξαν from ἔφασχαν.
 423 τε is corrected from δέ.
 427 μῆρ' ἐκάη for μῆρα κάη.
 428 μίστυλον δ' for μίστυλλον τ'.
 435 αὖθι is corrected from αὐτά.
 436 ἀμβαλλώμεθα is corrected from ἀμβαλώμεθα.
 462 ἀγαλλόμεναι for ἀγαλλόμενα.
 463 τε is corrected from ται.
 467 ἔσταν is corrected from ἔνσταν.

- 470 ἰλάσκονται for ἡλάσκουσιν.
 471 εἰαρευνῇ for εἰαρινῇ. δέ for τε. γλάγος is corrected from γλάκος.
 474 τ' is added above the line.
 479 τε for the first δέ.
 480 ἔξοχος is corrected from ἔχος.
 481 τε is inserted in another hand.
 483 ἐκπρεπέ' is corrected in another hand from ἐκπρε.
 490 ἄρρηκτος is corrected from ἄρηκτος.
 491 κοῦραι is inserted after μοῦσαι.

The book ends with l. 493. The end is marked by the usual flourish, and by the inscription τέλος ἔχει Ἰλιάδος [β] ᾱ β̄ γ̄ δ̄ . . . , after which is written the number of lines in the final column, λϛ, =36. The next book is begun on a fresh column.

- IL. III. 12 τις for τίς τ'. λεύσει for λεύσσει.
 13 ποσσί is corrected from ποσί.
 28 τίσασθαι for τίσεσθαι.
 34 ἐμ βήσης for ἐν βήσεως.
 40 ὄφελος for ὄφελος. ἔμμεναι for ἔμεναι.
 42 ἔμμεναι for ἔμεναι.
 50 πόλει for πόλῃ.
 57 εἶσο for ἔσσο.
 62 ὀφέλει for ὀφέλλει.
 68 Τρῶας κάθιζον for κάθισον Τρῶας.
 71 καί for κε. τε is corrected from ται.
 74 ναίοιτε is corrected from ναίοιμεν.
 76 ἔφατ' for ἔφαθ'.
 77 μέσον for μέσσον.
 78 μέσου for μέσσον. ἰδρύθησαν for ἰδρύνθησαν.
 82 εἰσχεσθ' for ἰσχεσθ'. βάλλετε is corrected from βάλλεται.
 92 καί for κε.
 94 is omitted. The omission is indicated by a mark in the margin, and the line was probably supplied at the

bottom of the column, where there are some faint traces of writing.

- 98 διακριθήμεναι for διακρινθήμεναι.
 101 ὀπποτέρων for ὀπποτέρῳ.
 102 διακριθεῖτε, corrected from διακριθεῖται, for διακρινθεῖτε.
 103 οἴσσετε, apparently corrected from οἴσσετ', for οἴσσετε δ'.
 ἐταίρην for ἐτέρην.
 104 τ' for δ'.
 105 ἔξετε for ἄξετε.
 114 ἐκδύοντο for ἐξεδύοντο. κατέθεντ' is corrected from κατέθενδ'.
 119 ἄρν' ἐκέλευεν for ἄρνα κέλευεν.
 121 λευκωλεύω for λευκωλένω.
 126 μαρμαρέην for πορφυρέην. ἀνέπασσεν for ἐνέπασσεν.
 127 Ἀχαιῶν for Ἀχαιῶν.
 128 ἔθεν is corrected from ἔνεκ'.
 132 ἀλλήλοισιν for ἀλλήλοισι.
 137 ἐγχείησιν for ἐγχείησι.
 138 καί for κε. κεκλήση is corrected from καικλήση.
 146 θυμήτην for θυμοίτην.
 147 Κλυθίον for Κλυτίον.
 151 τεττίγεσσιν is corrected from τεττίγισιν.
 152 ἦσαν (apparently), corrected from ἴσαν, for ἰεῖσιν.
 153 ἦντ' is corrected from ἦνδ'.
 154 ἴδον for εἶδονθ'.
 160 τεκέεσσι τ' is corrected from τεκέεσσιν.
 163 ἴδης for ἴδη.
 164 νῦν for νύ.
 165 Ἀχαιῶν is corrected from Ἄρηος.
 169 οὐπω was omitted originally, and is added later.
 170 οὐπω for οὐτω. γεραρόν is corrected from γεραόν.
 172 αἰδοῖος is corrected from αἰδῖος.
 176 κλείουσα for κλαίουσα.
 178 γ' is omitted.
 187 Σαγγαρίοιο is corrected from ἀγγαρίοιο.

- 188 ἐγών is corrected from ἐών.
 190 τόσσοι for τόσοι. ἐλικώπιδες for ἐλίκωπες.
 195 πουλυβοτείρη is corrected from πολυβοτείρη.
 196 ἐπεπωλείτο for ἐπιπωλείται.
 197 πηγεσιμάλλω is corrected from πηγεσίμαλλον.
 199 ἐκγεγαυῖα for ἐκγεγαυῖα.
 205 ἤλυθεν for ἤλυθε.
 207 μεγάροις ἐφίλησα for μεγάροις φίλησα.
 212 ὅτε is corrected from ὅδε, and μύθους from μύθου.
 214 οὐ is added later above the line, and πολύμυθος is corrected from πολύμηθος.
 215 ἦ is corrected to εἰ.
 217 στάσκειν is corrected from στάνκειν.
 218 προπηνές for προπρηνές.
 219 αἰδρεῖ is corrected from αἰδρι.
 223 ἐρείσειεν for ἐρίσσειε.
 224 ἀγασσάμεσθ' for ἀγασσάμεθ'.
 227 ἡδ' for τε καί.
 230 Κρήτεσσι is corrected from Θρήκεσσι.
 231 ἡερέθονται for ἡγερέθονται.
 234 ἐλίκωπας is corrected in another hand from καὶ πάντας.
 235 is omitted, and is added in another hand at the top of the column.
 239 ἐπέσθην, corrected from ἐπέσχην, for ἐσπέσθην.
 250 ὄρσε for ὄρσεο.
 257 νέονται is corrected from νεέσθων.
 259 ἐταίρους for ἐταίροις.
 260 ἐπείθοντο for ἐπίθοντο.
 264 ἱκανον for ἱκοντο.
 265 πολυβότειραν for πουλυβότειραν.
 266 μέσον for μέσσον.
 267 δ' is added above the line.
 272 is omitted and is added in another hand at the top of the column.
 273 τάμεν for τάμνε.

- 274 νεῖμεν for νεῖμαν.
 277 ἐφορᾶς is corrected to ἐφορᾷ. ἐπακούει for ἐπακούεις.
 278 οἷ is omitted. καμόντας is corrected to καμόντες.
 282 κτήματα πάντα has been altered, apparently to κτήματ' ἄμ' αὐτῇ, but both correction and original text have been struck out.
 289 ἐθέλουσιν for ἐθέλωσιν.
 291 κε is corrected from καί.
 295 ἀφυσσάμενοι for ἀφυσσόμενοι.
 302 ἔφατ' for ἔφαν. ἐπεκράανε for ἐπεκραίαινε.
 306 τλήσσομ' for τλήσομ'.
 308 τόδε for τό γε.
 310 εἰς for ἐς.
 323 δ' is omitted.
 326 ἐκάστω for ἐκάστου.
 328 ἐδύσατο for ἐδύσετο.
 330 πρῶτα is corrected from πρῶτον.
 332 στήθεσσι is corrected from στήθεσσιν.
 339 δ' is omitted.
 341 μέσον for μέσσον.
 345 σείον δ' for σείοντ'. ἀλλήλοισι κοτέοντες for ἀλλήλοισιν κοτέοντε.
 348 χαλκόν for χαλκός.
 349 ἀσπίδι ἐν for ἀσπίδ' ἐνί.
 352 ἐμαῖς for ἐμῇς.
 355 ἀμπεπαλῶν is corrected from ἀμπεπαρών.
 357 ὄμβριμον for ὄβριμον.
 358 θώρηκτος for θώρηκος.
 359 ἀντικρύ for ἀντικρύς. δέ is added above the line.
 360 ἐκλίνθη is corrected from ἐνκλίνθη.
 367 ἐν is corrected from ἐγ.
 369 λάβεν is corrected from φάλον.
 370 εἶλκε for ἔλκε.
 371 ἀπαλὴν ὑπό is corrected from ἀπαλῆς ἀπό (the termination of δειρήν is wanting in the MS.).

- 373 εἴρυσεν for εἴρυσσεν.
 377 ἔπειτ' for ἔπειθ'.
 379 ἐπόρουσαι for ἐπόρουσε.
 387 ναιεταώση for ναιετοώση.
 388 φιλέεσκεν is corrected from καλέεσκεν.
 392 ἵμασιν for εἵμασιν.
 393 μαχεσσάμενον for μαχησάμενον. τόνδ' for τόν γ'.
 396 ρ' is added above the line.
 398 δ' for the first τ'.
 400 προτέρων for προτέρω.
 402 κακεῖθει for καὶ κεῖθι.
 404 οἴκαδ' is corrected from οἴκον.
 405 is omitted, and is added at the head of the column.
 406 ἀπόειπε for ἀπόεικε. It is possible that a ς is lost after
 κελεύθου.
 415 ἔκπαγλ' ἐφίλησα for ἔκπαγλα φίλησα.
 417 Δαναῶν is corrected from δαῶν.
 418 ἔφαθ' for ἔφατ'. ἔδδεισεν for ἔδεισεν. δ' is omitted.
 ἐγγεγαγυῖα for ἐκγεγαυῖα.
 424 φιλομειδῆς for φιλομμειδῆς.
 428 πολέμοιο for πολέμου.
 436 δαμάσθης for δαμήης.
 438 ὀνείδεσιν for ὀνείδεσι. ἔνισπε for ἔνιπτε.
 440 εἰσί is corrected from εἰ.
 442 ᾧδε ἔρως, corrected from ᾧδ' ἔρως, for ᾧδε γ' ἔρος.
 446 ὡσέο for ὡς σέο.
 447 ἄρχε for ἦρχε. τ' for δ'.
 451 δ' for τ'.
 453 γ' is omitted. ἐκεύθανεν for ἐκεύθανον.
 460 ἐσσομένοισιν for ἐσσομένοισι.
 461 ἔφαθ' for ἔφατ'. Ἀτρεΐδης is added above the line.

At the end of the book is the inscription τέλος ἔχει Ἰλιάδος γ̄.

IL. IV. 2 τε is inserted after δαπέδω.

10 φιλομειδῆς for φιλομμειδῆς.

17 αὐτως for αὖ πως.

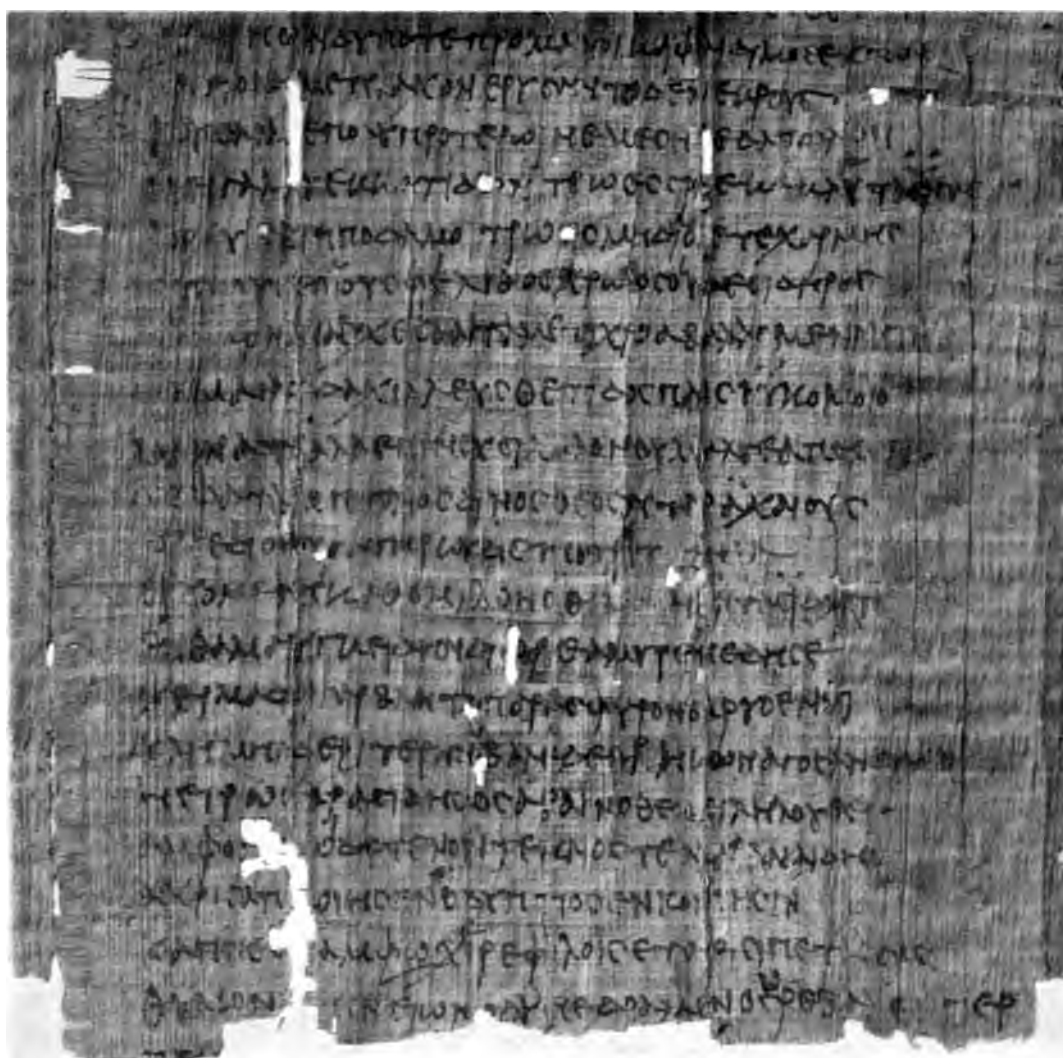
19 δ' is omitted.

20 ἐπέμοιξαν for ἐπέμνξαν.

29 ἔρδε for ἔρδ'.

33 Ἰλίου for Ἴλιον. εὐκτεῖμενον for εὐκτίμενον.

PLATE VII.



ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

Γ Δ

PAPYRUS CXXXVI *verso*.

THE *recto* of this papyrus contains some accounts; but the *verso* of it has been used to receive the third and fourth books of the Iliad. The portion containing the third book is lost, with the exception of some fragments of two columns; but the greater part of the fourth book has survived. The latter was written in twelve columns, and the last five of these are almost perfect, while there are considerable remains of every other column except the first two, of which only small fragments are preserved. At the end of the roll, as it was acquired by the Museum, is an additional piece of papyrus, mostly blank, but containing some large characters, which are almost obliterated; but the writing on the *recto* of this piece shows that it did not originally belong to the same papyrus as the rest. The portion of papyrus containing the fourth book would have measured, when intact, about five feet in length, and its height, which is unusually great, is just over 12 inches. The number of lines in a column vary from 63 (in the first column, which is in a different hand from the rest) to 42, not reckoning the final column, which only contains 17 lines; but the ordinary number is about 46. There are two hands employed in the MS., but one of them is confined to the first column of the fourth book, of which there are only a few small remnants. The hand in which the bulk of the MS. is written is a rough, ugly uncial of medium size, which does not suggest much culture on the part of the scribe. This impression is confirmed by the orthography and the state of the text. The common interchange of ϵ and ι is carried to considerable lengths, υ is more than once substituted for $\omicron$, κ is twice written for γ , the ι adscript is repeatedly added in wrong places, and obvious mistakes are far from uncommon. Corrections are sometimes made by the original scribe, sometimes in a different hand and fainter ink. The result is a somewhat indifferent representation of the vulgate text, and there is hardly a single variant which deserves consideration.

The number of lines in each column is stated at its foot, and the hundreds were also indicated in the margin. Of the latter numeration only one instance remains, the letter δ, enclosed in a flourish, being placed opposite l. 404, which appears to prove that four lines of our text were wanting in the MS.; but there is no indication in the extant remains to show which these were. There are no accents or breathings, but dots are occasionally used to indicate pauses in the sense, either at the ends or in the middle of lines. In the latter case the dot is placed above the end of the word with which the sense closes, not in the line of writing.

As regards the date of the MS., the writing is of a comparatively late type, and may perhaps be ascribed to the third century of our era. The accounts on the *recto* are not dated, but they appear to belong to the latter part of the second century, and it is not probable that the Homer was inscribed on the *verso* at a very much later date.

The following is a table of the lines which appear in the surviving portions of the MS. As far as IV. 352 inclusive the lines are in no place complete, but are represented by fragments more or less large; in the remainder of the book the MS. is for the most part intact.

III. 317-337	IV. 159-192
345-372	198-201
IV. 1-28	208-245
56-69	256-293
74-79	303-345
111-150	352-544

The columns of the MS. begin with the following lines: III. 317, 365, IV. 1, 64, 111, 159, 208, 256, 303, 353, 399, 443, 487, 529. At the end of the fourth book, after a short blank interval, is written the first line of the fifth book, to indicate the proper succession; and this is followed by the title 'Ιλιάδος δ'.

The autotype plate is taken from the eleventh column of the fourth book, containing ll. 505-524.

IL. III. 326 ἐκάστῳ for ἐκάστων.

327 ἔκειτο is written as a correction, but the original word is obliterated, except the termination—ον.

IV. 15 ῥ' is omitted.

20 ἔφατ' for ἔφαθ'.

- 23 σχυζομένη for σκυζομένη.
 61 κέκληται for κέκλημαι.
 62 ταῦτ' for ταῦθ'.
 63 σοί for σύ.
 68 ὥς φάτ[ο] for ὥς ἔφατ'.
 114 ἀπαίξειαν (corrected from -ειεν) for ἀνατίζειαν.
 116 ἐγ for ἐκ.
 118 κατεκόσμει (corrected from κατὰ κόσμον) for κατεκόσμεε.
 119 εὔχετο is corrected from εὔχεο.
 129 ἔχεπευχές for ἔχεπευκές.
 161 ἀπέτισαν is corrected from ἀνέτισαν.
 166 σφίν for σφί.
 170 μ[οῖραν] for πότμον.
 174 ἄρουραν for ἄρουρα.
 175 κειμένω for κειμένου.
 179 ὥς κέν οἱ for ὥς καὶ νῦν.
 181 νενσί for νηυσί.
 185 καιρείω for καιρίω.
 213 δέ for δ' ἐκ.
 219 ποτέ for πόρε.
 228 Πολ[εμαίου] for Πτολεμαίου.
 259 δαιτί for δαίθ'.
 263 ἀνώγοι for ἀνώγη.
 265 εὔδα for ηὔδα.
 268 ὄτρυνε is corrected from ᾠτρυνε.
 275 σκοπιῆς is corrected from σκοπιήν.
 283 [καὶ μ]ὲν τοὺς for καὶ τοὺς μέν.
 303 ἵπποσύνησι for ἵπποσύνη τε.
 307 ἐπεὶ is corrected from ἐπί.
 308 πολέας for πόλιας.
 312 προσεύδα for προσηύδα.
 318 κεν for τοι.
 321 ικάνει for ὀπάζει.
 323 θανόντων for γερόντων.
 327 πλήθιππον for πλήξιππον.

- 339 λόγοισι for δόλοισι.
 353 ἦν κ' for ἦν.
 359 νεικείω . . . κελεύω for νεικείω . . . κελεύω.
 363 μεταμῶλια for μεταμῶνια. θεῖεν is corrected from θεῖον,
 in later hand.
 367 εἰστήκει for ἐστήκει.
 368 καὶ μὲν τὸν for καὶ τὸν μὲν.
 369 προσεύδα for προσηύδα.
 371 ὀπείπενες for ὀπιπεύεις.
 372 πτωσκαζέμεν for πτωσκαζέμεν.
 378 δέ for ῥα.
 379 μαλίσσοντο for μάλα λίσσοντο.
 382 ὁτοῦ for ὁδοῦ.
 395 Λυκοφόντης for Πολυφόντης.
 397 νέεσθαι is corrected from νέαισθαι.
 398 Μαίον' is corrected from Μαίων'. ἀναπροέηκε for ἄρα
 προέηκε.
 400 ἀμείνωι for ἀμείνων.
 402 βασιλῆος is corrected from βασιλῆες.
 410 A mark (>) is placed against this line in the margin.
 ὁμοίῃ is corrected from ὁμοιον.
 412 σιωπῇ is corrected from σιοπῇ.
 418 ἄρα for ἄγε.
 424 κορύσσεται is corrected from κορέσσεται.
 426 ἐόν for ἰόν.
 427 ὤρνυντο for κίνυντο.
 431 δειδιότας for δειδιότες.
 434 ἐστήκωσιν for ἐστήκασιν.
 435 μεμακῦῖαι is corrected from μεμανῖαι.
 438 ἔσαν is corrected in later hand from ἔσεν.
 439 κλαυκῶπις for γλαυκῶπις.
 449 ὀρυμακδός for ὀρυμαγδός.
 455 τῶν δ' ὅτε (corrected from ὡς δ' ὅτε) for τῶν δέ τε.
 δοῦπος for δοῦπον.
 456 φόβος for πόνος.

- 458 Θαλυσιάδην is corrected from Θαλοισιάδην.
 461 is omitted.
 472 ἀλλήλους for ἀλλήλοις. ἐπόρουσαν is corrected from ἐπόρουσεν.
 490 Πριαμείδης for Πριαμίδης.
 494 Ὀδυσσεύς for Ὀδυσεύς, and so in l. 501.
 498 ἀκοντίσαντος for ἀκοντίσσαντος.
 506 μέγ' εἶαχον for μέγα ἴαχον.
 510 Ἀργείους for Ἀργείοις. σφί is corrected from σφέ.
 χρωὸς οὐδέ for χρώς οὔτε.
 512 Ἀχιλλεύς for Ἀχιλεύς.
 513 νευσί for νηυσί.
 517 μῦρ' ἐπέδησε for μοῖρα πέδησεν.
 518 ὀκρυοέντι for ὀκριοέντι.
 520 Πείρως for Πείροος.
 524 ὑπέδραμεν for ἐπέδραμεν.
 527 ἐπεσσύμενον for ἀπεσσύμενον.
 542 ἐλοῦσ' αὐτάρ for ἐλοῦσα ἀτάρ.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

Ε Ζ Σ

PAPYRUS CXXVII.

UNDER this number are included several small fragments of the eighteenth book of the Iliad, together with a few of the fifth and sixth. In no case is a complete line preserved, and in only one instance is any large part of a column intact (*viz.* that which contains the end of Book XVIII.). With this one exception the fragments are all extremely small ; and, as a natural consequence, their evidence is not important. The MS. of the eighteenth book was originally written on a roll containing fourteen columns, each measuring about 5 in. in width, while the height of the papyrus is 10 in. Each column contained as a rule 45 lines. The hand is an upright and rather square uncial of fair size, and accents and marks of elision are added, apparently in the original hand. The *adscript* is generally omitted, but not always. The MS. has all the appearance of a comparatively late date, and may perhaps be ascribed to the third or fourth century. The lines are marked off by hundreds, as appears from the letter α prefixed to l. 100, and ε to l. 505. The latter indicates that five lines of our present text were omitted in this MS., and as it appears that the second column contained ll. 46-91, the sixth and seventh ll. 227-319, and the ninth ll. 366-411, which brings them above the normal number of forty-five lines to the column, it is possible that ll. 49, 300-2, and 381 were omitted.

The fragments of the fifth and sixth books are few and insignificant. Those of the fifth book are written in a semi-cursive hand, the letters leaning somewhat to the left ; while those of the sixth are uncial, the letters being rather taller and finer than the characters in which the MS. of the eighteenth book is written.

The following is a list of the passages contained in these MSS. ; but each line named is only represented by a fragment, and generally a small one.

ΙΙ. V. 731-734	ΙΙ. XVIII. 279-288
815-818	320-349
846-850	359-371
VI. 90-100	387-394
119-125	398-410
XVIII. 1-22	412-425
29-33	442-450
77-92	455-465
98-121	467-477
125-136	479-492
152-161	501-518
168-175	534-543
227-230	563-575
273-275	578-617

The text is correctly written, so far as can be gathered from these fragments, and the variants are not of much importance. The reading *ἐς* in l. 565 confirms the text of Zenodotus, of which Didymus approved.

It has not been thought worth while to give a facsimile of these fragments.

- ΙΙ. XVIII. 14 [*ἐπὶ νῆας ἵναι* for *ἐπὶ νῆας ἵμεν*.
 15 *ἔως* for *εἰς*.
 100 Opposite this line is the character *ā* in the margin.
 227 *Ἀθήνη* for *Ἀθήνη*.
 350 is written at the bottom of the column, after l. 365, and therefore was presumably omitted in its proper place.
 505 Opposite this line is the character *ē* in the margin.
 537 is omitted in text and added at foot of column. *τεθ-
 νειῶτα* for *τεθνηῶτα*.
 565 *ἐς* for *ἐπ'*.
 580 *μεμηκώς* for *μεμυκώς*.
 584 *ὀτρύναντες* for *ὀτρύνοντες*.
 591 *Κνωσσῶ* for *Κνωσῶ*.
 601 *θέλῃσι* for *θέησιν*.

Part of the title of the book is visible at the end.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

Ψ Ω

PAPYRUS CXXVIII.

THIS papyrus contains very considerable fragments of the last two books of the Iliad. With the exception of one large lacuna in book XXIII. there are fragments of almost every column, so that it is possible to estimate with sufficient accuracy the original dimensions of the MS. It was a roll of about 20 ft. in length and 9 $\frac{3}{4}$ in. in height, written in 43 or 44 columns, of which 23 contained the text of book XXIII., and 20 (with possibly a small portion of a 21st) that of book XXIV. The number of lines to a column is, as a rule, forty. The text is written in one hand throughout, except in one place, where it is evident that a column (the first of book XXIV.) had been torn off, together with the ends of the lines of the preceding column. Both the missing column and the final letters of its predecessor have been supplied by a different scribe, but the work has been done with extreme negligence or ignorance, and this part of the text is full of blunders and is practically valueless. The rest of the MS. is written in an uncial hand of a fair size, very clear and not ungraceful, and of a decidedly early type. The columns lean to the right, and changes of speakers are indicated by the horizontal strokes between the beginnings of lines, which have already been noticed in the Hyperides and Demosthenes. The hundreds are indicated by numerals in the margin; but these only remain in four cases, opposite XXIII. 502, 604, 705, 805. From this numeration it is clear that certain lines in our vulgate were wanting in the MS. The two missing before l. 502 were probably either ll. 92 and 701 or ll. 405, 6, all of which were athetised by Aristarchus; l. 565 was certainly omitted, but no other has dropped out between ll. 502 and 604, so the numeration is either wrong or else is taken from a MS. which omitted also l. 581 (athetised by Aristarchus); between ll. 604 and 705 l. 626 was omitted; and between ll. 705 and 805 l. 804

PLATE VIII



is omitted in the text, but not in the numeration. At the end of book XXIII. the total number of lines in the book is given as 890, whereas the total in our text is 897. Pauses in the sense are marked by punctuation, dots being placed either at the ends of lines or above the last word of a clause in the middle of lines; but these appear not to be in the original hand. The ι adscript is regularly written. The only common variation in spelling is the familiar one of substituting ει for ι. Breathings, accents, and marks of elision are entirely absent from the original MS., but they have been added freely by a later hand, probably the same as that to which the punctuation is due. Corrections of obvious errors have also been made in a later hand throughout. The MS. must certainly be classed among the earliest of the Homer papyri that have yet been discovered, and may probably be assigned to the first century B. C.

Apart from a certain number of obvious scribe's blunders, from which no MS. (and particularly no papyrus MS.) is free, the text is well written, and forms a good reproduction of the vulgate. In some cases it adds a witness to readings of Aristarchus, as to which there has hitherto been some doubt, as in the omission of XXIII. 626, and in the spelling παλαιμοσύνης in XXIII. 701. But the chief interest of this MS. lies in the occurrence in it of the critical symbols employed by Aristarchus. Hitherto the earliest extant document in which they have been known is a papyrus in the Bodleian library at Oxford, which is ascribed to the 5th century of our era. The present MS. carries back the tradition some five hundred years earlier, though it does not really increase the knowledge which we already possess concerning them from the scholia. In many places the margins of the columns have been lost, so that it is impossible to say whether the critical signs were present or not; but also in many places in which the margins are intact the signs are not given where we know, from other sources, that they should have occurred. The use of them is, in fact, rare, and is almost confined to the διπλή (>), which is the sign of reference to notes on grammar, matter, &c. This is prefixed to XXIII. 486, 550, 551, 574, 680 (should be 679), 850, 863, 872, XXIV. 228, 232, 544. The asterisk (indicating that the line occurs elsewhere in Homer) is found before XXIII. 657.

A few scholia are written in a small and rather difficult hand, but in every case they are mutilated.

A list is here given of the passages contained in these fragments. Of the 23 columns in which book XXIII. was written, we have parts of all except the eight which contained ll. 79-401; and of the 20 columns of book XXIV. portions (often extremely small) remain of all except the eighth, which contained ll. 283-322, and the last, which contained ll. 760-804. But in no case